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## THE SCHOLASTICS AS EDUCATORS<sup>1</sup>

Scholasticism as a movement in the history of education has been most frequently studied and appreciated in the period of its decline rather than in the period of its greatness, and the estimate put upon it has been in consequence far from correct. It has been most familiarly known to English readers for the abuses connected with it rather than for its merits and points of excellence, and the magnificent service which it rendered to science and education has been almost entirely ignored. It is safe to say that no other movement has been more bitterly assailed by the historians of education, and yet for many reasons it deserved sympathetic treatment from them. As its name implies, it was in the first place a movement of the schools, and its leaders, Schoolmen; it was a movement of immense proportions extending over the entire Middle Ages from Boethius to Erasmus, from the sixth to the sixteenth century, including all of the educational theory produced in that wide range, and all of the educational institutions, some of which have never been surpassed, and surviving in its effects to the present time; it produced a library of educational literature, and an army of educators, who while differing widely in the various stages of the movement were united by a common name and profession. Its representatives were the practical

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teachers and administrators of educational institutions, writers on educational theory and practice, possessors of a well-defined system of schools. To obtain a fair idea of the general movement, and to appreciate the signal efforts of its leaders, it seems proper to view Scholasticism in the period of its glory, when its brilliant lights illumined the academic world, and its institutions dominated the educational field—in the period from St. Bernard in the twelfth century to William of Occam in the fourteenth. This we propose to do here.

The name "Scholastic" is an old term which comes down from the *Scholasticus*, or head-master in the cathedral school, a title given to head-masters generally in the Middle Ages and eventually to their system of teaching, e. g., scholastic philosophy, theology, etc. It is well to emphasize this fact: that all were teachers, not merely theorists, for, using the empirical standard of modern times which tries everything in the fire of the educational laboratory, the school room, the Schoolmen should thereby gain many points in their favor.

In the twelfth century the Scholastics were of two distinct classes, the mystics or contemplatives, and the rationalists; the one represented in education by Hugh of St. Victor, and the other by Peter Abelard. Both classes present interesting studies to the educator from the theoretical standpoint, for in education, as in philosophy, they offer many contrasts. Hugh of St. Victor, a teacher and canon regular of the school of St. Victor, Paris, was the author of a unique student's manual.<sup>1</sup> He is the spokesman of the mystics and those Schoolmen who opposed the narrow educational views of the disciples of Abelard. The latter, as is well known, gave an undue importance to logic in education and deprecated the utility of the other studies of the liberal arts. The mystics, as represented by Hugh, maintained the neces-

<sup>1</sup> "Eruditionis didascalicae libri septem."—Migne, Pat. Lat. CLXXVI, 759.

sity of a fuller educational scheme. They contended that the arts course by its content and training would give a proper preparation for the study of logic.<sup>1</sup> The work of Hugh, intended to develop in students orderly habits of study, treated all the subjects of the curriculum and discussed the methods of study. In the pedagogical phraseology of the present time we would say Hugh pointed out the unity and correlation of all knowledge, the mutual relationship of all the studies, discussed the utility of analysis and synthesis in the art of study, emphasized the principle that learning proceeds from the known to the unknown, and, in short, while producing a book helpful as a guide to students, discussed educational theory and method. For this reason he has been spoken of as the only educational theorist excepting Gerson in the Middle Ages, an inaccuracy, it is true, but one containing a tribute to his pre-eminence in this early period. Another work attributed to him, "*De vanitate mundi*," "*On the Vanity of the World*," contains a description of a school in which the students are engaged in copying manuscripts and in studying herbs, physiology and anatomy; and while we know that he deprecates many of these studies in comparison with the divine sciences, his testimony to their existence in the schools is very valuable.<sup>2</sup>

Vincent of Bauvais (†1264), a Dominican friar, contemporary and friend of St. Thomas, is representative of the scholastic educators in another sense. He also wrote for the benefit of students, but in a manner quite different from that of Hugh of St. Victor. The friend of King Louis IX, he was a member of the royal household and the tutor of the King's children. He conceived the plan of presenting the student world with a trustworthy compendium of learning. He deplored the condition of books which through ignorance and carelessness of copyists

<sup>1</sup> Ibid. III, 3.

<sup>2</sup> "*De Vanitate mundi*"—Migne, Pat. Lat. CLXXVI, 701.

were incorrect and unreliable, particularly in regard to the wisdom inherited from the past. He contemplated producing not only a book of universal knowledge, an encyclopedia, but one whose information would be accurate, taken from original sources and carefully transcribed. King Louis supported him in the project, and gave him every opportunity to procure books and copyists for his working library. The work appeared after several years of patient labor, bearing the title of "*Speculum Majus*," the "Great Mirror," a truly great work of its kind, and which, with another treatise, should insure a place for Vincent among the most serviceable educators of the period.

The *Speculum Majus* is representative of a class of scholastic educators who, while as orthodox as Hugh of St. Victor, were interested in all science and learning, in all that referred to God, to His creatures and to nature, and who believed that in learning and education God was glorified. Vincent believed in the unification of knowledge and although his work incorporated information on thousands of subjects taken from a multitude of authors ancient and modern, there was one body of knowledge, as there was one system of philosophy. His purpose in the work was to make God better known both in Himself and in His creatures, visible and invisible, and thereby inflame the sacred fire of love for Him in all hearts; but also to help the preacher, lecturer, controversialist, and the student in the explanation of practically all of the philosophical, moral and scientific problems of the time. This was to be done by placing before them the wisdom of the great doctors, poets, philosophers, Christian and pagan, making accessible to all what the past had thought and written.

One can see by the introduction that Vincent was obliged to prove the worthiness and the necessity of his work. He had many critics who distrusted his plan, or



objected to many of its aspects; some thought it too new, others inadequate for the purpose in mind, and others disapproved of his extensive consideration of the natural sciences. He answered them in the preface, and it would seem that he forever silenced criticism by the excellence and the usefulness of the book.

The *Speculum Majus* has three parts, the *Speculum Naturale*, *Speculum Doctrinale*, and *Speculum Historiale*, which altogether contain 80 books in 9,885 chapters. It may be interesting to point out some of the topics treated in each part and especially those with which the medieval student is seldom thought to have been concerned. The *Speculum Naturale*, or *Mirror of Nature*, treats of theology, psychology, physiology, zoology, botany, cosmography, mineralogy, physics, and agriculture. One is astounded at the number and variety of subjects included under natural science on all of which Vincent had gathered information. It is curious perhaps to find theology there, but nature is treated as the work of God's creation; in fact, the very method of treatment is based on the order of creation; for instance, on the fourth day, when the sun and moon were created, he considers all of the heavenly bodies, eclipses, seasons, etc.; and on the sixth day, when God created all of the animals and man, he discusses the types and species of animals then known down to reptiles and insects and man both as to body and soul, his faculties, reason, ideas, emotions, etc.; he also gives a detailed description of the human body.

If we recall that he compiled this data when Albertus Magnus was lecturing and writing on studies in physics and the natural order, and Roger Bacon absorbed in his experiments, we realize how incorrect is the assertion "that the Scholastics abandoned everything else for the study of philosophy and theology. The knowledge of nature which the Scholastics had, and the method they

advocated for its study, are not well enough known. They did not collectively embrace the study of the natural sciences, nor did they learn as fruitfully of them as later generations of scholars, but they were deeply interested in natural phenomena, and they studied nature by observation, by experience, and by the inductive method. Albertus Magnus has said in his "*De vegetabilibus et plantis*," wherein he describes and catalogues all of the trees, plants and herbs known in his time, "All that is here set down is the result of our own experience, or has been borrowed from authors, whom we know to have written what their personal experience has confirmed: for in these matters experience alone can give certainty."<sup>1</sup> Albert was a great botanist and geographer, and a fine example of the medieval scholar who sought scientific explanations of natural phenomena and who in more than one instance surprises us with real anticipations of modern discoveries. They may be called deductions or speculations but they were remarkable for their sagacity and conformity with the facts of later experience. All that was known then of natural science Vincent of Bauvais included with natural philosophy under the title of the "*Mirror of Nature*."

The second part, *Speculum Doctrinale*, or the *Mirror of Doctrine*, treats of logic, rhetoric, poetry, geometry, astronomy, the instincts, the passions, education, the industrial and mechanical arts, anatomy, surgery, medicine, jurisprudence, and the administration of justice; in short, it is a collection of brief chapters on the subjects of the curriculum of the Middle Ages, i. e., on the Seven Liberal Arts, but also on the faculties of man

<sup>1</sup> "Earum autem quas ponemus, quasdam quidem nos experimento probamus. Quasdam autem referimus ex dictis eorum, quos comperimus non de facili aliqua dicere nisi probata per experimentum. *Experimentum enim solum certificat in talibus*, eo quod tam de particularibus naturis simile haberi non potest." D. Alberti Magni Opera Omnia, Vol. X; *De vegetabilibus et plantis*, VI, i, l. Borgnet: Parisiis, 1891. Cf. Drane, *Christian Schools and Scholars*, 420. London, 1881.

concerned in education, the senses, the emotions, the intellect. It is a thesaurus of information for the increasingly popular studies of law and medicine which were then contending for supremacy in the schools. One notes that many questions of an educational nature are treated there and views expressed which refer to heated discussions of that great century. To meet some of the criticisms against the manner and plan of his work he defends, like Hugh of St. Victor, the study of literature, of philosophy, the liberal arts, the sciences, as necessary and useful for theology and for all of the purposes of Christian society and the Church; he pleads in behalf of a liberal education, for that in his judgment is one of the divinely appointed means for the regeneration of fallen man. He, therefore, treats of the subjects it includes and offers many valuable recommendations as to methods and study plans.

The *Speculum Historiale*, or *Mirror of History*, forms the third part and is a history of the world from creation down to A. D. 1250. The author wanted to do for the historical knowledge what he proposed to do for all the other sciences, i. e., to give the student in a compendious form the important facts of the past. Does not this presuppose that the students of the time were interested in history? Indeed, those who study this period carefully and note such significant things as this arrangement of Vincent's work, grow in the conviction that history was then a more real and profitable study than later in the Renaissance when historians were often read less for their content than for their literary style. The *Speculum Majus* consequently constitutes for its day the sum of knowledge. It was for the student what an encyclopedia and text-book would be to-day, and its influence was considerable.

In another treatise, "*De eruditione filiorum regum*," "*On the Instruction of Princes*," more of the

educator's theory is to be found. This was addressed to Louis IX, King of France, and Thibaut, King of Navarre, both of whom had urged Vincent to write on the subject. Like the other numerous treatises on the training of princes, *de regimine principum*, it was intended for wider reading. It embodies Vincent's views and the result of his experience in private teaching. With the similar treatises of Colonna, of Denys the Carthusian, of Pope Pius II, and many others of the later Middle Ages we have an example of an important form of educational literature in which the old Roman type of training as sanctioned by Christian Fathers received its exposition and defense. It aspired to make the prince a leader in learning and culture as he was in power. The writings of Denys and those of the later period are especially important for the truly Christian spirit which the Scholastics as well as the Humanists desired in every phase of education.

Among the writings of the great Schoolmen, Albertus Magnus, St. Thomas, St. Bonaventure, Duns Scotus, and Occam, are to be found many treatises of educational value, as, for instance, those of Albertus on geography, cosmography, plants and animals, some of which were contributions to their respective sciences, but these would properly rank as text-books rather than educational treatises. They were the practical books needed by the schools, and even the manuals of the students. The writers aimed in them to extend the field of science and especially to make knowledge accessible. Erudition being the ideal in education, works appeared aiming to give the sum of knowledge, just as among the institutions there arose the school of learning in which the whole range of the sciences was to be taught, viz., the university.

Some did, however, like Hugh of St. Victor, examine the theoretical side of education. In the "Quaestiones

Disputatae" of St. Thomas is a treatise entitled "De Magistro," "On the Teacher," which may be cited as an excellent example of the scholastic theory and philosophy of education. In it questions fundamental to the process of learning are treated, not so much in relation to method as to the psychological processes involved. St. Thomas bases the work of education upon the principles which serve as the foundation for his system of philosophy. His theory on the acquisition of knowledge, the origin of ideas, is applied to the deepest aspects of the educative process. The divine influence in the acquisition of knowledge—for all knowledge comes from God and its first elements are deposited in man as *rationes seminales*—and in the whole process of learning, is scientifically expressed by St. Thomas both in regard to the teacher and the pupil. The teacher's office in co-operating with God in the process is consequently of the highest dignity.

St. Thomas, like all of the medieval educators, is concerned with the qualifications of the teacher, but he exacts a finer intellectual equipment than most of the others. His teacher must have not only the moral qualifications always insisted upon by the Christian educational writers, but he must have an intimate knowledge of mental processes, the functions of the senses, emotions, etc., for his work is to assist in the development of the pupil's capacities, in the unfolding of the youthful powers. He did not urge self-activity on the part of the pupil: his system everywhere assumes that, for with him the process of learning is "growth in self-activity."

While these are only indications of the principles expressed in "De Magistro" it may be stated here that the work is an excellent embodiment of scholastic philosophy applied to education. As to the process of education, it may be surprising to learn that according to St. Thomas, "Education is no mere imparting or



infusion: it is rather a solicitation, suggestion, and direction, by which the mind is prompted to exert its natural power in normal ways. . . . While chief stress is laid upon the development of intellectual function, due notice is taken of the subordinate faculties. Sense, imagination and memory co-operate both in the acquisition of knowledge and its retention. Their importance is clearly shown by St. Thomas when he declares that they account for individual differences in mental capacity." The physical side of men deserved attention for this reason and because "Vigor of mind corresponds to soundness of body, so that the healthier organism ensures superior intellectual attainment."

On such philosophical theory is based the Scholastic science of education; on these principles their methods rested. If we supplement the above treatises with the many writings of the great Schoolmen on the mind, soul, functions of the emotions, and psychology generally we have no mean body of educational thought, and since all of these scholars were teachers it is proper to feel that their theories saw concrete application. They were daily expounding their views in accordance with their principles and eventually developed the method associated with their name, the Scholastic method.

The Scholastics sought to institute a harmony between philosophy and revelation, between the principles of logic and the truths of faith. Philosophy and theology came to be their leading studies when the Master of Reason, Aristotle, was made the servant of Christian Truth, and his logic adopted as the means for establishing the reconciliation between reason and faith. The method when fully developed, although it differed slightly with many of the authors, embodied certain elements of procedure. There was always the thesis, or proposition, its discussion,

<sup>1</sup> Cf. Pace, "St. Thomas' Theory of Education;" Catholic University Bulletin, VIII, 290-303.

proof, the citation of objections to it and their solution. The method submitted everything to the canons of reasoning, gave room to the presenting of all sides of the question under discussion, was flexible in the hands of different authors, and succeeded admirably in the exposition and defence of the Christian religion, and the clear definition of many points of doctrine. What was its success can best be shown by the scientific spirit it generated, the habit of precise thinking and of accurate expression, and the number of great men and institutions it produced.

The Scholastics set about to learn all that was knowable. From the time of the zenith of the movement to its decay and decline men are identified with it who amaze the modern world for their erudition. To Albertus Magnus it was said "*Scisti omne scibile*," and judging from his writings and the tributes paid to him there is little doubt of the truth of the statement. Consider the splendid array of the doctors of the scholastic movement: *Doctor Universalis*, Albertus Magnus; *Doctor Angelicus*, St. Thomas; *Doctor Seraphicus*, St. Bonaventure; *Doctor Subtilis*, Duns Scotus; and *Doctor Singularis et Invincibilis*, William of Occam; and these titles are but slight indications of the calibre and influence of the leaders. In the fourteenth and fifteenth centuries appear the universal geniuses, such as Pico della Mirandola, the young paragon of learning famous for his challenge to defend 900 theses on everything known, and whose erudition is one of the marvels of history; and the other wits of the Academy of Florence, men who had, it is true, outgrown the schools but who owed it to the Scholastics that they had been educated at all.

While Scholasticism attended principally to philosophy it is erroneous to think that the other branches of knowledge were neglected, or that medicine, law, and letters disappeared from the course of study. To speak only of the latter, for there is no difficulty with the history of the

others, let it be noted that the very forerunners of the movement for the revival of letters were the pupils of the Schoolmen, Dante and Petrarch, for example, in whose works are to be seen many evidences of scholastic teaching. Where were they taught that Italian which they possessed along with their knowledge of Latin and philosophy if not in the system developed under Scholasticism? On this point of the liberal studies it is well to recall that some of the Scholastics themselves were poets and mystics, and that the greatest thinker and scholar of all, St. Thomas, was capable of the sublime poem "*Pange Lingua*," which contains the "*Tantum Ergo*;" the "*Verbum Supernum*," which contains the "*O Salutaris Hostia*;" and the beautiful office of the feast of Corpus Christi.

In their educational scheme the Scholastics did not allow the new studies, however absorbing or attractive they were, to supplant the old. The ancient writers were still taught in connection with grammar and to a greater extent than is usually thought possible. They were overshadowed by theology and philosophy, by law and medicine, but the dominant interests of the time made it so, just as with us, the natural sciences have taken issue with the humanities for favor in the schools. To the credit of the Schoolmen it should be observed that when the great revival of literature and art took place, in the Renaissance, the scholastic institutions of Italy, the universities, became centers of the movement and furthered its advance even as they had prepared the world for its coming.

In the educational scheme the various subjects of learning had a definite relationship and a coördination that is sadly lacking in education to-day. Whatever studies had been added by the Scholastics to the curriculum did not crowd out the older nor take from their importance. There always remained the Temple of Learning, or the Tower of Wisdom, with all of the subjects in their respec-

tive places. A story could be added to it but the order was not disturbed. This Temple of Learning is, by the way, one of the best examples of the coördination in studies held in the popular imagination of the Middle Ages. It is found in the allegories and poems typifying ascent or advance in learning, just as in the spiritual works the Ladder of Perfection typified ascent in virtue. In the Temple of Learning is represented the unity and the coördination of knowledge. The boy is admitted to it by Wisdom when his letters have been learned, and there by definite stages or grades he mounts upward; on the first and second floors, through Grammar; on the third, through Logic and Rhetoric, or the rest of the trivium; on the fourth, through Music, Geometry, Astronomy; on the fifth, through Philosophy and Physies; and then at the summit, or in the tower, Theology, the truth which tells of God.

Again this unity of knowledge was pictured by the Camp of Wisdom where Minerva herself resided, but whose august presence could only be approached by the several steps of the liberal arts leading to the academic degrees and culminating in Theology. In the Camp all of the academic virtues like diligence and industry are represented as well as their counterparts, the vices of laziness, sloth, and it is seen that only the diligent can obtain the crown in the doctorate. The body of knowledge was evidently coördinated, and the process of learning was graded; there was as with us at present, the elementary, secondary, and higher schools.

Some have compared the scholastic system of education to the mediæval Gothic cathedral; centuries in the building, it incorporated all of human art and science, unified in purpose and cause to represent the unity and solidarity of Christian learning, pointing upward and lifting thought and inspiration to the divine. As the cathedral surmounted by the Cross is the monument of

Christian art and faith, so scholastic education dominated by the science of God is the monument of the medieval learning. It represents the work of Christian genius, flowering in the Mistress of the Sciences, persisting to the present and unlike the monuments of stone destined to remain forever.

Scholasticism like all great movements saw its period of decay and decline. The elaborate system of reasoning and discussion which had wrought the solution of the gravest problems in philosophy and theology suffered to be applied to unworthy and even frivolous questions. Could more have been expected? The field of knowledge had been traversed by the great Schoolmen, their speculations had touched upon every mystery of Christian faith; other fields of thought were needed for the use of the powers that had been developed. In truth, Scholasticism had served its purpose, and as in thought so too in education it gave way to a newer movement. The Renaissance sprang up suddenly, but not as a movement unrelated to its predecessor. It found an educational world ready for its new Gospel, a university system everywhere and magnificently established, centers of learned men and societies, an academic world sated with speculation and philosophy and hungry for the culture and the beauty which the revival of a glorious past would bring. The educational aspect of the Renaissance shows effectively how much it owed to Scholasticism for the impetus it promptly received, and how much of an intellectual inheritance it enjoyed and particularly by means of the universities, the institutions in which Scholasticism had seen its most brilliant career.

However much the present is indebted to the Renaissance which supplanted Scholasticism, it is well to observe that had not the substantial and fundamental subjects of education been retained, i. e., philosophy, theology, the exact sciences, besides letters, for all of which



Scholasticism stood, and had not the great institution of the university been able to outlive and survive the college or the product of humanism, the literary movement would have died of its own limitations. What has survived to-day in university or higher education and largely in secondary is the direct bequest of the scholastic teachers who not only preserved the literature of antiquity, stamped education with the mark of Christian principles, but whose works in spite of the ridicule of a Rabelais, or the bitter attack of a De la Ramée, or the narrow jibe of a reformer, and a literature of abuse and contumely, constitute the basis of the education of a considerable portion of modern society.

PATRICK J. MCCORMICK.

## HIGH SCHOOL ENGLISH, RELIGION'S HANDMAID.

The admirers of the public schools of the United States would be increased by the million, if some satisfactory way were discovered and applied by which moral instruction, founded upon a solid religious basis, could be introduced into every class room throughout the land. American boys and girls go through a pretty complete course of instruction, in our public elementary and high schools but, at the end of it all, they have no adequate conception of moral goodness, man's ultimate end, the moral law and its sanction. These ethical principles depend upon religion for solidity and effectiveness; and, unhappily, religion has no place in our public schools.

The Catholic position, on the education problem, is corroborated, fortunately, by statements, found here and there, in the English literature prescribed in the College Entrance Requirements and in the Syllabus for Secondary Schools of the New York State Education Department. From a fairly large number of books listed by the colleges and by the Regents, the teacher of high school English is free to select a certain few for reading and study by the class. In this freedom of choice, in assigning parts for more careful perusal, and by a timely word of comment, the Catholic teacher of English in the public high school can do something, now and then, to remove prejudice from the minds of non-Catholics and to strengthen those of the faith in allegiance to Church and in the practice of virtue. Even the positive religious teaching of the Catholic high school may become all the more effective, for some, if re-enforced by the statements of the masters of English, at the period when the mother tongue is under direct consideration.

Not all the English reading of the College Entrance Requirements or of the Regent's Syllabus is available for supplementary religious teaching. Gaskell's *Cranford*, *Treasure Island* and the *Oregon Trail*, for instance, are indifferent enough from the ethical viewpoint. On the other hand, the Old Testament narratives and *Pilgrim's Progress* are evidently intended as a means of moral education. Such other works, as may easily be made serviceable to the cause of religious and moral training, will be named, and the passages most worthy of note will be indicated.

It is fitting, for more reasons than one, to begin with Washington's Farewell Address. Nobody doubts, for a moment, that Washington had at heart the best interests of this nation for whose independence he fought and for whose welfare he labored till the sixty-sixth year of his age. When about to retire from public life, our first President gave a parting word of advice to his fellow-citizens, the American people. The purport of this farewell address was to point out what, in the opinion of the "Father of His Country," would tend most effectively to the perpetuation of our free institutions. "Of all dispositions and habits which lead to political prosperity," said Washington, "Religion and Morality are indispensable supports. In vain would that man claim the tribute of patriotism who would labor to subvert these great pillars of human happiness . . . Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."<sup>1</sup>

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<sup>1</sup>Messages and Papers of the President, vol. I, page 220.

Carlyle, in his essay on Burns, makes statements which show pointedly the advantage of a religious principle in morals. The Scottish censor tries to account for the partial failure of his fellow-countryman, the poet. The adversities of Burns are compared to those of the more eminent writers of world literature, Cervantes, Ercilla, etc., and the question is asked how it is that these latter could produce the masterpieces, *Don Quixote* and *Arancano*, at a time when apparently they were overwhelmed with misfortune, whereas Robert Burns, in his hour of trial, yielded to self-indulgence. Cervantes and Ercilla, according to Carlyle, had two assets which Burns wanted, "Both which, it seems to us, are indispensable for such men."<sup>2</sup> The first is, "They had a true religious principle of morals."<sup>2</sup> Doubly worthy of note is this admission of the Presbyterian Carlyle in favor of the superior efficacy of the morality of the Spanish Catholic authors. Cervantes had fought for his religion in the battle of Lepanto, 1571, and in souvenir of that decisive victory over Islam, he was maimed for life. Later on, when a prisoner and a slave in Algeria, he planned numerous dramas and a world-renowned masterpiece of fiction. Ercilla, who had loyally served his king on the coast of Chili, became the innocent victim of treachery, and under the shadow of the gallows, as in the intermissions of wildest warfare, he produced what Spain considers her national epic, the *Arancano*. Of the Catholic Cervantes and Ercilla, Carlyle further writes, "Not personal enjoyment was their object; but a high heroic idea of Religion, of Patriotism, of heavenly wisdom, in one or the other form, ever hovered before them; in which cause they never shrank from suffering, nor called on the earth to witness it as something wonderful; but patiently endured, counting it blessedness enough so to spend and be spent. Thus the 'golden-calf of self-love,' however curiously carved, was not their deity; but the Invisible Goodness, which alone

is man's reasonable service."<sup>2</sup> On the other hand, the failure of Burns to reach the heights to which his poetical powers seemed adapted, is accounted for by this short sentence of Carlyle, "He has no Religion."<sup>3</sup>

In *Comus*, Milton extols the excellence of chastity. The seductive utterance,

"'Tis only daylight that makes sin'" comes from the mouth of the vile fiend, and stands self-condemned. As the tempter presents the alluring glass, the fair virgin retorts to his enticing blandishments,

"'Twill not, false traitor!

'Twill not restore the truth and honesty

That thou hast banished from thy tongue with lies."<sup>4</sup>

The duty of avoiding the occasions of sin against the Sixth Commandment, is brought out by the words put in the mouth of the Attendant Spirit:

"Come Lady; while Heaven lends us grace,  
Let us fly this cursed place,  
Lest the sorcerer us entice  
With some other new device."<sup>5</sup>

As the delicate virtue of holy purity shrinks from the slightest taint, like the sensitive plant from the merest touch, so the utility of shunning even the faintest suspicion of guilt is apparent; it is adroitly put by Tennyson in the words of admonitory refusal of Launcelot to Elaine's final request:

"Nay, the world, the world,  
All ear and eye, with such a stupid heart  
To interpret ear and eye, and such a tongue  
To blare its own interpretation."<sup>6</sup>

<sup>2</sup>Carlyle's *Essays*, Burns, toward the end.

<sup>3</sup>Milton's *Comus*, line 126.

<sup>4</sup>Milton's *Comus*, lines 690-2.

<sup>5</sup>Milton's *Comus*, lines 938-41.

<sup>6</sup>The *Idylls of the King*, by Tennyson, Launcelot and Elaine, lines 935-8.



Macaulay, in his *Lays of Ancient Rome*, refers in deprecating terms to offenders against chastity; witness "Virginia." Again, in the *Lay on the Battle of the Lake Regillus*, Sextus, on account of a failing in this respect, is never mentioned except after the epithet *false*.

"Their leader was false Sextus,  
That wrought the deed of shame;  
With restless pace and haggard face  
To his last field he came."<sup>7</sup>

His end is in keeping with his ignoble character.

"And in the back false Sextus  
Felt the good Roman steel,  
And wriggling in the dust he died,  
Like a worm beneath the wheel."<sup>8</sup>

An opportunity for a word of instruction on the limited possibilities of natural virtue and the need of divine grace is afforded by the closing verses of the masque *Comus*:

"Mortals that would follow me,  
Love virtue; she alone is free,  
She can teach ye how to climb  
Higher than sphery chime;  
Or, if virtue feeble were,  
Heaven itself would stoop to her."<sup>9</sup>

When the Vicar of Wakefield is in the hands of students, a comparison might be appropriately instituted with the Sacred Book of Job. The misfortunes of the Vicar in his person, his property and his family are not unlike those of the man in the Land of Hus. The lesson taught is one of patience, of confidence in God even when He chastises. Such a lesson is needed in our day when

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<sup>7</sup> and <sup>8</sup>Lay on the Battle of the Lake Regillus, by Macaulay, stanzas 12 and 36, respectively.

<sup>9</sup>Comus by Milton.

reversal of fortune and loss of honor impel so many to attempt self-destruction. Even the profession of public school teacher is not beyond reproach on this score. At the New York State Education Convocation, in Albany, October, 1907, some leaves from the teachers' necrology were read; and it was a matter of no slight amazement to many present that a large percentage of the former educators of the Empire State had committed suicide. The Vicar of Wakefield, like the Book of Job, may be made to direct attention to the silver lining in lowering clouds.

There is a chance to refer to Catholic doctrine on grace, repentance, confession and devotion to the Blessed Virgin, when *The Ancient Mariner* is under study. The sinner goes through, in his remorse, experiences typified by the horrors depicted in parts 2, 3 and 4 of the poem, until God gives that first preventive grace in virtue of which fallen man turns to the Lord, and finds relief in contrition and prayer, like the Mariner in the stanza:

"The self same moment I could pray;  
And from my neck so free  
The Albatross fell off, and sunk  
Like lead into the sea."

This conversion is attributed, in the opening stanza of part fifth, to the intercession of Our Blessed Lady, the Refuge of Sinners.

"To Mary Queen the praise be given!"

Though mortal sin is forgiven by an act of perfect contrition, still there remains the obligation of submitting it to the keys, when opportunity offers; so when the Mariner meets the Hermit (priest), confession is made and absolution received, as recorded in part seventh:

" 'O shrieve me, shrieve me, holy man!'  
The Hermit crossed his brow.  
'Say quick,' quoth he, 'I bid thee say—  
What manner of man art thou?'  
Forthwith this frame of mine was wrenched  
With a woeful agony,  
Which forced me to begin my tale;  
And then it left me free."

Thus by the sacrament of Penance can the sinner say  
with more truth than said Gareth,

"I leap from Satan's foot to Peter's knee."<sup>10</sup>

The efficacy of sacramental absolution is further insisted on by the words of Elaine,

"Bid call the ghostly man  
hither, and let me shrieve me clean and die."<sup>11</sup>

The Vision of Sir Launfal arouses many a thought of Catholic doctrine and of Christian virtue. Charity for one's neighbor is the keynote of the poem. The motive in almsgiving could hardly be better presented than in the following lines:

"And Sir Launfal said—'I behold in thee  
An image of Him who died on the tree;  
Thou also hast had thy crown of thorns,—  
Thou also hast had the world's buffets and scorns,  
And to thy life were not denied  
The wounds in the hands and feet and side:  
Mild Mary's Son, acknowledge me;  
Behold, through him, I give to thee!'"<sup>12</sup>

<sup>10</sup>Idylls of the King, by Tennyson, Gareth and Lynette, line 528.

<sup>11</sup>Idylls of the King, by Tennyson, Launcelot and Elaine, lines 1092-3.

<sup>12</sup>The Vision of Sir Launfal, Part Second, Stanza V.

It is true, the couplet,

"He gives nothing but worthless gold  
Who gives from a sense of duty,"<sup>13</sup>

conveys a wrong impression, as Brownson<sup>14</sup> proved upon the appearance of the poem some sixty years ago. The poet failed to see that a sense of duty is a far nobler and more meritorious incentive to action than is mere feeling. However, open-hearted generosity is commended in Sir Launfal, and this virtue like mercy in the Merchant of Venice, is shown to be doubly blessed.

The folly of so-called reformers, who would right wrong by the unwarrantable infliction of greater wrong, is put in bold relief in *A Tale of Two Cities*. It must be admitted that the French seigneurs were unjust, at times, and that they ignored, occasionally, the rights of the proletariat; but then, the methods of the revolutionists were still farther removed from the golden rule. The excesses of the would-be reformers are so faithfully described by Dickens, that *A Tale of Two Cities* deserves to be placed in the class of antidotes to the worst phase of present-day socialism.

The moral obliquity of the lie is alluded to in Gareth and Lynette thus:

"Our one white lie sits like a little ghost  
Here on the threshold of our enterprise."<sup>15</sup>

This other line

"Who cannot brook the shadow of any lie,"<sup>16</sup>

<sup>13</sup>Ibid. Part First, Stanza VI.

<sup>14</sup>The Works of Orestes A. Brownson, vol XIX, pages 308-317.

<sup>15</sup>The Idylls of the King, by Tennyson, Gareth and Lynette, lines 291-2.

<sup>16</sup>Ibid., line 287.

indicates how detestable lying was to the chivalrous King Arthur, who, Christ-like, could inspire his followers with the truest and noblest ideals; viz., to

“Live pure, speak true, right wrong, follow the king.”<sup>17</sup>

In *Macbeth*, *Henry V*, and the other plays of Shakespeare among which a selection may be made by the teacher, the aim of the dramatist is to show “Virtue her own feature, scorn her own image.” Unlike so much of our modern literature, the Shakesperean dramas present no interesting branches of matrimonial vows, no maudlin sympathy for those who meet with the just retribution of their misdeeds.<sup>18</sup> With Shakespeare sin is deformity; virtue, loveliness; on crime is inflicted its due chastisement, and Christian heroism, manifested in self-conquest, is clothed in all attractiveness and held up to admiration. The religion and the morality of Shakespeare are undoubtedly Catholic, and Carlyle is right in referring to him as the “flower of Catholicism.”<sup>19</sup>

The immortality of the soul and a future life are realities confidently acknowledged in *Snow-Bound*. Whittier, in alluding to his sisters, already departed this life, lovingly imagines them still living and happy, and not far from him. Apostrophizing one of them, he asks,

“Am I not richer than of old?  
Safe in thy immortality,  
What change can reach the wealth I hold?  
\* \* \* \* \*

I cannot feel that thou art far,  
Since near at need the angels are.”<sup>20</sup>

<sup>17</sup>Ibid., line 117.

<sup>18</sup>The Religion of Shakespeare, by Rev. H. S. Bowden, Priest of the Oratory, London.

<sup>19</sup>Carlyle's Works, French Revolution, vol. I, book I, chap. 2.

<sup>20</sup>*Snow-Bound*, by John Greenleaf Whittier, near middle of poem.



This passage of the Quaker poet naturally elicits a sympathetic reference to the Catholic doctrine of Communion of Saints and to the teaching of the Church on Purgatory. The duty of praying for the suffering souls, and the spiritual charm and general utility of prayer find apt expression in the parting words of the dying King Arthur:

But thou,  
If thou shouldst never see my face again,  
Pray for my soul. More things are wrought by prayer  
Than this world dreams of. Wherefore, let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God."

The suggestions here made are not intended, in any sense, to be entered as a substitute for a course of religious instruction. On the contrary, it is maintained that every system of education that aims at perfection ought to inculcate Christian morality, based on a firmly fixed and complete creed. This position of Catholics on the question of education is, happily, strengthened by certain allusions in some of the English literature that may be placed in the hands of high school students. The Catholic teacher of academic English has, therefore, an opportunity for good which should not be neglected.

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## MOVING PICTURES IN THE SCHOOLS

"I have a new idea about education," said Edison in a recent interview. "Education by moving pictures. . . . Take the alphabet. You remember how hard it was to learn your letters? Why? Because it was dry and uninteresting. . . . But now see what we'll do: Suppose, instead of the dull, solemn letters on a board or card, you have a little play going on that the littlest youngster can understand—oh, as small as that," and the wizard's hand shot down to his knee. "The play begins with a couple of little lively fellows who carry in a big letter T. They put it down and it stands there. Then they carry in an H. Then a little cuss comes in, hopping, skipping and turning somersaults, and as he takes his place next to the H you see he is the letter I. Next to him they put down an S. There you have the word 'This.' In the same way they bring in the letters, or the letters run in or dodge into place, and this sentence stands there: 'This is a man.' Then a hand appears pointing, and up marches a man for it to point at. Of course, the teacher gives the children the name of the letter and pronounces each word as they go along and you can see how eagerly the youngsters will watch every movement on the picture-screen, for there will be something going on there every moment. Nothing like action—drama—a play that fascinates the eye—to keep the attention keyed up. I don't think it'll take them long to learn the alphabet that's lively and full of character."

This sounds delightfully interesting and voices in a practical way the present desire among educators to introduce moving pictures into the classrooms from the kindergarten to the university. There can be no doubt about the utility of cinematography as an educative entertainer in general, but when we come to consider the ad-

visability of its introduction into classrooms, we find convincing arguments on both sides of the question. However, before examining the arguments of either side, let us first learn just what a moving picture is.

#### THE NATURE OF MOVING PICTURES

We know what a picture is. It is a representation of something. A moving picture, then, is the representation of something moving by means of photographs at stated intervals. Physicists tell us that the underlying theory is the persistence of the impression made by light upon the retina. And what does this mean? A practical example will show. Take, for instance, a match whose end still glows and move it quickly about. We see a luminous *line*, instead of a *point*. Whence comes this impression? Simply from the fact that each luminous impression lasts a certain definite time, fixed by the Belgian physicist, Plateau, at 0.14 second. During this time the object in motion has been displayed, so that we still see it in one place after it has moved to the next.

#### PHYSICALLY INJURIOUS

Of its very nature, then, the moving picture is deceptive. We think we can see an object *moving*, whereas, as a matter of fact, we see it already *moved*. The result is the same, so far as we ourselves are concerned, whether we see an object *moving* or *moved*; but, it has been asked, is our physical eye incapable of noting the difference? Is not the jump in apparent motion, however infinitesimal that jump may be,—is it not appreciated almost unconsciously by the lens of the eye? The effect may be imperceptible at first, but it is none the less injurious in the final outcome. This is the reason why eminent specialists tell patients suffering from headaches and other nervous troubles that directly or indirectly affect the eyes, not to attend moving picture shows. Dr. George M. Gould, in a

recent issue of *The Journal of the American Medical Association*, says that constant attendance at moving picture shows may cause eye troubles similar to those of eye-strain. He has recently made a practice of asking his patients: "What were you doing the evening or afternoon previous to your headache or giddiness or upset stomach?" "Nothing at all," is the usual reply; "that is, nothing out of the ordinary. I was at the 'movies' for a couple of hours and went to bed as soon as I got home, as I was feeling bad." Dr. Gould warns physicians, oculists and nerve specialists to be on the watchout for such symptoms as sick headaches, lack of energy and appetite, upset stomach, vomiting, sleepiness, a dazed 'good for nothing' feeling, intense weariness of eye and brain, and other effects, and when found that attendance at moving picture shows be considered as a cause.

The principal fault of moving picture shows, he continues, is that the "fixation point," chosen by the eye (that is the point on which the eye rests), is unstable and jerky and the eye is tired and strained in following this point. The swiftly passing series of pictures tires the eye and the brain, and the illumination is generally poor. The first answer, then, given to the question of the introduction of moving pictures into the classrooms, is this: "If they are used very often, the child's eyes are bound to be affected and the child itself will soon become a nervous wreck.

#### TEACH ERROR

A far more serious objection is made by those who point out that moving pictures too often falsify history and science with a success that no printed book or spoken word could ever hope to obtain, and with a disastrous effect proportionately difficult to remove. A thing seen is far more impressive than a thing heard, and consequently far more difficult to correct, if erroneous. How easy it is

to "fake" history may be seen from examples such as this: "The Miners," a photo-play supposed to have been produced in the West, was really produced on the edge of Brooklyn; and a drama, whose scene was apparently laid amid the ice and snow of Alaska, in reality never approached nearer to Alaska than the studio of a prominent firm of New York or Philadelphia.

A stronger case in point may here be cited. During the recent Turko-Italian embroglio, several film manufacturers in their eagerness to win the patronage of the Italians of this country, overstepped the bounds of professional ethics and "faked" pictures, purporting to come from the scene of the conflict, so that it has gone the rounds of the press that "Italy killed more Turks with the moving picture than with the sword." Such a film as this is apt to be considered as genuine not only by future generations, but by the children of today as well. And this "history-faking" is far more easily accomplished in events that happened centuries and centuries ago.

#### TEACH ERRONEOUSLY

The chief fault, however, that educators have found with the moving picture is the uneducational element woven into the so-called educational picture. This defect is in a large measure due to crass ignorance on the part of the film-producer. Ignorance, no doubt, is responsible for errors in details of setting according to time and place. Ignorance, no doubt, is responsible for the introduction of modern stage-properties into scenes depicting the times of our forefathers and ancestors. Ignorance, no doubt, is responsible for many other falsifications of detail, such as are generally found in the actions of the photo-play Catholic priest. Yet it is not ignorance, but the erroneous idea that nothing purely educational can amuse, that is mainly responsible for this objection of

educators. The film-producer foresees the varied composition of his future audience—the young and the old, the rich and the poor, the idle and the wearied—and he says to himself, “I must add a little romance, a touch of love, to draw their nickels into my strong-box.” Everyone who has ever witnessed a moving picture film knows that moving picture “love” is, as a rule, unfit for the eyes of the adult Christian, far more unfit for the eyes of the budding Christian. A recent writer consequently remarks: “The majority of the educational films produced today would be of no practical value for reinforcing textbooks. . . . Whether travels, geography, civics, sanitation or history furnish the instructive element, they are made secondary to the dramatic interest or plot of the picture-play.”

Subordination, or at least the clever concealment, of the instructive element is a praiseworthy method, especially in dealing with young children, provided it be not altogether obscured. But such an undue subordination as exists in the so-called educational films, where the instructive element is not only concealed but even entirely lost sight of, in the evident desire of the producer to entertain, is not to be tolerated in the classroom. Amusement and instruction, entertainment and education, may easily be made to walk hand in hand, but the manufacturer is altogether immune to outside suggestion because of a preconceived idea that the only way to amuse is to be sensational.

Two women teachers in the schools of Washington, D. C., spent the summer of 1912 in an effort to organize instruction by means of moving pictures, but found the film manufacturers very unwilling to accept the advice of the schools as to what constitutes suitable films for children. The idea of these two women, backed by Dr. Davidson, Superintendent of the District of Columbia Public Schools, and others, was to have special children's mat-



nees in the present moving picture theaters, and they suggested and wrote out scenarios of well-known fairy tales, myths, etc., but without avail.

#### EXPENSIVE

Another objection of no little moment is the matter of expense. Even granting that all other difficulties could be overcome, where would we secure sufficient funds to introduce and maintain moving pictures as an adjunct to the classroom? First of all, we would need an assembly-room which could be easily darkened. Schools are pressed for space, even now; if we installed moving pictures, an additional room would be required. Such a room would need to be fitted with a smooth reflecting surface, seats, electric lights for emergency use, fire-escapes, and the other things necessary for the safety and comfort of the children. Secondly, there is the cost of maintenance. The machine itself and its appliances, costly enough when purchased, require repairs from time to time. An adequate film-service must be provided, and what is most important from the point of view of physical health, a competent operator must be engaged. When we consider all of these items collectively, we find that no mean expense is added to a list of expenses already of abnormal size. Would the enormous expense entailed be outweighed by a greater measure of benefits? Some say not.

But, say others, sight is better than hearing; a thing seen is a thousand times more impressive than a thing heard of or read about. Therefore we should find some way of overcoming all of these difficulties, because of the great benefits that would accrue to the children from the introduction of moving pictures into the schools. The first answer given by the opponents of such a movement is: *Can* these difficulties be overcome? And the second: Even if they *could* be overcome, there is an additional

reason for denying moving pictures admittance into our classrooms. If the child is permitted to have everything presented to his physical eyes, his imagination will be dwarfed, stifled, killed. He will never acquire the power of understanding anything spoken or written unless explained by pictures. In other words, mental power will disappear as an end of education.

The advocates of moving pictures, on the other hand, reply that not only will moving pictures have no injurious effect upon any of the faculties of the mind but will even have a positive beneficial effect. They stimulate the child's imagination, increase the interest in school life and add an incentive to study. The memory also is strengthened, so that we cannot reasonably find fault with moving pictures upon this score. There is much evidence corroborative of this, they say. Persons in a position to know, as for instance the public librarian of Spokane, Washington, say that moving pictures engender a desire for reading, an opinion in which most librarians concur. Others in authority state that the imagination is stimulated. A particular case in point is that of a teacher in one of Chicago's public high-schools. She had been having trouble in keeping up the interest in reading Shakespeare's *Macbeth*. An unexpected burst of interest on the part of her pupils made her curious to find out its cause. On investigation, she learned that the tragedy had recently been produced in a moving picture theater in the vicinity of the school.

This interest, however, it is claimed, is due to the novelty of moving pictures. Everything novel pleases the child, if for no other reason, because of mere curiosity. A child takes great delight in a new toy at Christmas, but how long is it before the toys are forgotten under a layer of dust? So when this novelty of the moving pictures wears off, interest will lag once more and there will be no new novelty to reawaken it. So,

even here, no adequate reason is brought forth to warrant the introduction of moving pictures into the classroom.

When all is said and done, we find that one party of educators (we might call it the conservative element) claims that cinematography is physically injurious, that it teaches error, that it teaches erroneously and that it is too expensive; consequently, useless as a classroom adjunct. In a future number we shall discuss the other side of the question together with an historical sketch of the movement up to the present.

HERBERT F. WRIGHT.

## THE CHRISTIAN EDUCATOR AND AIDS TO SUCCESS.

To write at length on the nature of the work of the religious educator would be superfluous, since much has been ably written on the subject, did not one engaged in the profession realize that the more he reads and reflects on the dignity and sublimity of his holy calling, the greater he appreciates and loves it, the closer he gains an insight into its intrinsic worth.

The teacher is, because Adam was. It has been beautifully said: "God has left us of His earthly paradise only the stars, the flowers, and the eye of a child." To mankind in general, He has given the stars and the flowers; to the Catholic teacher, He has pre-eminently and bountifully given the eye of a child—the window of the soul—to teach it to look aloft, whence it came and whither it is destined to go; to keep undimmed the lustre of its innocence, as time and contact with the world will, in most cases, blight that which is more brilliant than the stars, more beautiful than the flowers—the perfection of God's earthly created works, for it alone reflects the image of the Maker.

There is a world of sublimity in the thought which inspired Michelangelo to express to his admiring bystanders as he pointed to a block of marble: "There is an angel in that block, and I have come to set it free." Nobler in design, higher in execution, is the daily task of the Christian teacher: each day, he can say more truly to himself as he stands before the "eyes" that God has confided to him: "There is a spark of the Divine within each, an image, not of angels, but of the God of angels, and I have come to kindle it, to enable it to burn brighter to-day than yesterday, to let it expand itself and see the

glowing beauties of the image of a God." Could any work be higher, grander, or more useful? Does it not exceed in beauty and utility the most exquisite production of artist's pencil or sculptor's chisel? They but please the eye or appeal to the mind, and are but inanimate forms; while the teacher's work pleases God, and appeals to Him, for it is a likeness real, and will endure after canvas shall have faded and stone shall have crumbled.

The work of the Christian educator is priestly for it deals with mind; it is sacerdotal in its nature for it aims at consecrating souls to God. The priestly office is the office of Christ, the priest is the *alter Christus*. The Christian teacher, likewise, partakes of this, for St. Gregory Nazianzen says: "There is nothing more God-like than to benefit others." The greater the benefit, the more Godly is the action, and the Christian teacher's benefit to mankind ranks with the highest, for its incentive is purely spiritual; his temporal concerns being but necessary means to arrive at the end. His work is not only Christ-like, but it is a work which lies very close to the Sacred Heart. Nowhere in the Gospel do we find our Blessed Saviour more tender, more solicitous than in the case of children: "Suffer the little children to come unto Me." Does not the Catholic teacher daily observe the command? "Inasmuch as ye did it to the least of these *My* little ones, ye did it unto Me." Is not, then, the Christian teacher continually ministering unto Christ? "He that would become the greatest in the kingdom of heaven must be as the least," said our Blessed Lord, as He singled out a little child. Is not the teacher of Christ's children, by continually bringing himself down to the level of the child-mind, daily ascending higher in the spiritual order as a preparation for his "high place" above? How the Heart of our Lord must go out in bountiful love to those who strive to

safeguard the innocence of His little ones! The Divine lips that left us so many sweet, consoling, hopeful passages, the lips that, amidst dire anguish of mind and pain of body, could say of the perpetrators: "Father, forgive them," are terrible in denunciation of those who would destroy the innocence of His little ones. Then, indeed, in inverse ratio must He love and reward those whose whole life is one act of consecration to the best interests of His Sacred Heart in teaching the young to bear in mind the lessons which the Divine Life taught and practised.

Some assert that the teacher's life is arduous, that it presents but few attractions. Of the Catholic teacher, this is true, and yet it is not; it is so from a human standpoint, but viewed in its divine light it is not. The Christian teacher rises above nature by grace. His work may be arduous, but love lightens labor; it may seemingly possess few attractions, but it is the work of the source of all attractiveness and hence, must possess some of the features immanent to Him. True, the very fact that it is His work lends to it a distinctive, though not predominating, feature—suffering. Every good work since His time took its first view of the world from the heights of Calvary; there, suffering abounds, but it is surmounted by love. Here lies the secret of the Christian educator's triumph over difficulties; love loves, it makes all things easy when done for the sake of the Beloved.

Though necessary, love is not self-substantial; it feeds on sacrifice, or, as Ruskin puts it: "The noblest work for spiritual ends must lack the perfection of grace and beauty unless the light from the lamp of sacrifice has shone upon it." But sacrifice to be unremitting should possess a virtue which the teacher must assimilate in order to keep intact the spirit of his state and succeed in his holy calling.



The sacrificial man is zealous. Zeal has been defined as a good which a soul appreciates and loves; if it is generous, it does not wish to keep it for itself alone. It experiences the need of sharing it with others. This definition nicely sums up the impetus of Divine vocations: first, one is profoundly impressed with the value of his own soul; secondly, the realization of the good he possesses fires him with zeal to impart that good to others; thirdly, he ardently prays for the favor of leading souls heavenwards.

Zeal, to be effective, must become an undying flame of passion. In the world about us, we see this exemplified: once ardent natures become convinced of the good of an idea, they cease not to labor until they have propagated it. In a word, it becomes a passion, eating itself into every part of the soul, causing no rest day or night while something remains undone to further the cause. It must be so to accomplish great things, which are done "when men and mountains meet, and not when grovelling in the street." Is it not so in the political world? Is it not so in the world over which Satan holds sway? Witness the efforts of the enemies of the Church at home or abroad. We are amazed at men's utter defiance of God's patience as they push forward their diabolical work of destruction and calumny. What is it that upholds them but zeal, a flame that feeds while it consumes? Shall the little world whose motto is "Thy Kingdom Come" be less zealous in the cause of right?

God has done His part; He not only calls laborers into His vineyard, but He endows them with talents sufficient to accomplish all that He wishes through their means. All are not equally gifted, but each can have his share of zeal. Learning is good; it is useful; at times, necessary; but without zeal, it is not only useless, but even pernicious. The Curé d'Ars was not a learned man, but he was a zealous one. Who extended God's

kingdom on earth during his age more than he? Said his Bishop to him: "There is little love of God down in Ars, go and put some there." He went; and dropped what he thought, in his simplicity, was a mite; but, as the little stone dropped into the pond makes a circle which winds larger and larger, so, the saintly man, from the circle of his French village, encircled the world with his flame of love and zeal. The great St. Francis Xavier, likewise, shows us how paramount zeal is, from his oft-repeated saying: "How often it has entered my mind to seek again Europe and visit every school and announce to those learned teachers who have more knowledge than charity (zeal) that they are to blame for the loss of many, many souls." Words for all workers in the Lord's vineyard to take to heart, and put into practice by acquiring zeal animated by charity.

If zeal is to be a passion it must, like other passions, be restrained, else it will run riot and mayhap tear down what we or others have built. "Blessed is the man that is rich in prudence," says the Book of Proverbs. Prudence is a veritable mine of inexhaustible riches for teachers, to be dug each day for its rarest products to carry on successfully the richest work under heaven. Prudence must be to the teacher, in the words of St. Thomas Aquinas, as "the eye of the soul" whose very powers must be guided thereby; prudence will direct the memory, whereby we will profit by the mistakes of ourselves or others; prudence will guide the understanding, so that we will study the character of the individual and treat him accordingly; prudence will make us docile, whereby we will distrust ourselves and seek advice from those whom God has placed over us in the person of superiors; prudence will make us watch our words. Wise à' Kempis says: "How often I have spoken when I wish I had kept silence;" prudence will guide the reason whereby we will use commonsense as the mainspring of

all our actions so that we will be actuated by principles as lofty as the noble work we are undertaking; prudence will enable us to make use of foresight in order to anticipate the possible evils of the day and thus be doubly armed to combat them; to induce us to prepare our lessons every day, no matter how simple they may be or how thoroughly we may be master of them. Dr. Arnold of Rugby was once asked why he prepared each day what he had taught for years, and he replied that he wished his pupils to drink from a running stream and not from a stagnant pool. Finally, prudence will guard the teacher against precipitation, which must mar a work that requires deliberation; against inconsiderateness, which would lower his dignity in the eyes of those whom considerateness alone has power to move; against inconstancy, which destroys what has been nurtured, for it lets it languish and die; against negligence, which causes the heart to grow tepid and takes from labor its very life in destroying its soul.

A pure intention follows prudence, without which, no matter how deep we dig and gather from its depths, we receive only the basest dross—the dross of “self.”

Armed with a pure intention, the teacher goes to class to conquer. His weapon is authority. But there is authority that is, and authority that is *not* authority. The “pin-drop order” is often questionable in its means; it may be but a semblance of authority, possibly even harmful to children who are in class, not so much to be governed, as to govern themselves. Authority, which bends the will to the breaking-point and stiffens the mind, is not authority, but tyranny, which, like a stone-wall, while it protects, it barricades. To draw is the office of the Christian teacher, and his authority should be such as to sway the mind while it bends the will. Only such will make the man, and the man is but a grown child who has been taught to govern his own will.

Will-power, the will to desire and to do what is right, based on the principles of religion, alone is education. We may turn out each year very clever specimens of the intellectual species, but if the faculty which differentiates the man from the brute has not been directed in its proper channel, we have failed not only in an essential matter, but we have accomplished nothing along educational lines if we accept the term education in its broadest meaning.

In maintaining authority, where the teacher tries to gain, he may often lose unless he is judicious; namely, in the matter of punishment. The ocean is never wholly calm, neither always turbulent; in like manner, the ideal class does not exist, and the teacher who does not have to punish or reprove in some way or other, is not clothed in our mortality. Here, the teacher must watch himself. Punishment, we are told, is medicinal, deterrent, or retributive. The last function is too petty for the Religious teacher to consider, but it may predominate if punishment is administered in haste; hence, coolness is necessary if the sting of injustice from one who should be the personification of the ideal is not to be felt. To be medicinal, punishment should be in proportion to the breach of conduct. No physician would order a patient to be blistered if he complained of habitual weakness. Punishment is deterrent when it is medicinal. What form of punishment is to be used depends on circumstances and cases; but in all events, the latent dignity of the man in the child should be respected.

But authority does not rest entirely upon punishment. If it did, then most citizens would be criminals at heart, for fear alone would keep them out of jail. If we have law-abiding people, it is because the majesty of the law is sustained by the respect, love, and confidence on the part of the governed for the governors. So, in our little state, the vast majority need no restraining force, but are

held in check by respect. Unfortunate the teacher for whom the pupils have no respect! Pandemonium must reign in his class; if not outwardly, then inwardly, which is worse. The teacher to gain respect, must respect himself and his pupils. With it, he acquires their love and confidence; he stoops to the littleness of the child without bending from the dignity of the man; with it, he possesses in youthful breasts a triple scepter, and commands the most while commanding the least.

Furthermore, to do effective work in class, the teacher must be a student. Progress is the cry of this utilitarian age, and it must needs be so. It is the universal law. Temporally, intellectually, morally, not to advance is to go backward. The teacher to *teach*, must be a lover of literary or scientific pursuits. No matter how learned one may be, there are depths to which he has not descended; heights, to which he has not scaled. Even though matter studied should never actually be used, it will be so virtually, for the more one knows outside of the branches he teaches, the better will he be able to impart those that come within the range of duty. For a religious, such is not only useful, but imperative. His time is not his; he has vowed it to God, and must use it in such a way as to advance His greater glory through the instrumentality of his Order.

So far the teacher and his temporal work:—In the vegetable kingdom, we find each plant a distinct substance though all represent the product of heat, light, air, and water; thus, aids to the Christian teacher's success so far considered, though tinged here and there with spirituality, are not in themselves essentially spiritual. There is an aspect of the Christian teacher's life which is spiritual, pure and simple. The teacher has been styled an aid to Christ. Is he an aid, or is Christ his aid? Both the one and the other. He is an aid, inasmuch as he is doing a work formulated by Christ, and willed by Him to



be perpetuated through the ages. It is a work of a supernatural order. Divine work by human hands! It is inconceivable! The means to the end are not in harmony; and humanly speaking, impossible. Herein, lies the fact that Christ is the teacher's aid. Vain, then, the teacher, who would be so unthinking as for a moment to imagine that he is aught else than an instrument, a poor one at that, but, like the great St. Paul: "I labor, yet, not I, but Christ in me." "Unless the Lord build the house, they labor in vain who build it," the teacher must bear in mind if he would avoid at the end of his life another familiar text: "Behold, we have labored all the night and have caught nothing."

The outcome of all this is: that the Christian teacher, imbued with the sacredness of his calling, fully alive to a sense of its responsibility, and deeply impressed with its sublimity, must seek each day for help to do by grace what he cannot effect by nature. He must become an intimate of the Holy Ghost, the Source of inspiration, the Sanctifier of souls. The Curé d'Ars, on thinking of the little honor paid directly to the Third Person of the Blessed Trinity, used to exclaim: "Poor Holy Ghost!" Our work in the Divine plan is assigned to the Holy Spirit, and will be done successfully only in so far as we daily use the gifts received when He first entered our souls in Confirmation—Wisdom, that we may relish the things of God, especially the work we are about to do; Understanding, that we may the better comprehend the truths of Religion in order to impart them; Counsel, that we may not go astray in the most holy and delicate of works; Fortitude, for of ourselves we are weak and need to be coated in the Divine armor of Faith and prayer; Knowledge, that we may realize the import of our duties in order to impress others with the value of an immortal soul; Piety, for we must first attain to love divine before we attempt to lift others to its heights; Fear of the



Lord, not craven fear, but the fear that is born of love—the love that is willing, and the fear that is too timid to venture forth alone on such a responsible mission as the moulding of the souls of youth.

Surely this aid to success is all-sufficient! Yes; we need go no further, did not the Almighty decree that we should enlist other heavenly powers in our behalf. The first of these is His only begotten Son. Piety and knowledge are the main requisites for the Christian teacher. The Angel of the Schools possessed both of these: the one in an heroic degree; the other, limited only by the finiteness of the human intellect. His knowledge, he tells us, was acquired at the foot of the Crucifix in the school of Jesus Crucified. It is there, likewise, the earnest teacher will make the novitiate of the day. A short reflection on the Sacred Passion must tend to enhance the value of souls in a true follower of Christ; it must spur him on with new courage to go and labor, indifferent to so-called successes and failures. We may accomplish little; we may accomplish much; we must always desire more, and leave our desires at the foot of the Tabernacle for heaven to fulfill in just the measure it wishes. Holy desires will keep our work aglow, our hearts alive—that alone is success for it reaches to God's standard, where all begins as it ends.

In meditating on the Passion, our Blessed Mother must come before the mind, for, "there stood by the Cross of Jesus, Mary, His Mother." Here is a most willing aid, a most powerful one. Our work is identified with hers; for it, she bled internally and wept copiously. To her we must go; to her, to whom "no one has ever had recourse in vain." A short act of consecration whereby we can place each day under her care the salvation of our children, will obtain for them many graces now and at the hour of their death, when our work must bear fruit if it is to bear any at all.

From Mary, the Queen of Angels as an aid, we come to a final aid in the Guardian Angels of our pupils. As many souls as we have in class, so many blessed spirits have we also as aids, more zealous, more anxious for good to be effected than we, though in a way, less powerful to accomplish it. How this thought enlarges the teacher's capacity for imparting heavenly wisdom! How often during the day, as lessons change, can we not salute these invisible agents! There is a depth of meaning in the verse of St. Matthew: "For I say to you that their angels in heaven always see the Face of My Father who is in heaven." True, we stand continually in the presence of God, but we are circumscribed by place, they not, but stand before the Father's Face in heaven while standing before us in class. Verily, the supernatural is close to our work, we have but to reach out our hands and touch it by invoking the aid of heavenly powers.

The Christian teacher, then, who goes to class with a love for his labor, who strives to use to the best advantage his natural gifts, who in true self-diffidence invokes heaven, is the teacher who daily asks for help and receives strength; he seeks God's blessing and finds Divine Wisdom; he knocks at heaven's door, it opens and celestial light beams upon him as he leads Christ's children onward and upward.

BROTHER JULIAN, C. F. X.

Louisville, Ky.

## MOTIVES IN CHARACTER-BUILDING

Feeling plays an important part not only in modifying man's actions, but in the building of his character. It enters in to the formation of habits and, in consequence, is an important factor in man's moral life. Notwithstanding their hereditary character, automatic activities, reflexes and instincts depend for their establishment in no small measure upon the affective state by which they are accompanied on their first appearance. If the affective state is pleasant, the instinct is reenforced and the act tends to repeat itself. If, on the contrary, the affective state be unpleasant, it tends to inhibit the action and to prevent the development of the instinct.

By acting on the affective side of the child's consciousness, the teacher may decide the fate of many of his instincts. By evoking unpleasant feelings at the proper time, undesirable instincts may be inhibited while contrary habits are being built up by the aid of pleasurable feelings. But how far is it legitimate to interfere with the child's instincts? In the opinion of certain educators, physical heredity should guide the teacher. They maintain that the child must be allowed to develop his instincts, and that it is the business of education to aid him in every way to bring to full fruitage his native endowment of instinct. This was Rousseau's view. Its substance is not changed by its modern defenders; its logical result is mankind reduced to the level of the brute. When human instincts are fully developed without being transformed pleasure and pain become the rule of conduct.

Christians, while recognizing the existence of pleasure and pain, and conceding their effect on conduct, maintain a higher motive, namely, duty or the will of God, and they hold that this motive should be rendered effective against the pleasure-pain reaction through the play of free will. From this it does not follow that instinctive tendencies are to be rejected indiscriminately. Many instincts should be developed and the pleasanter the accompanying affective state the better will be the results obtained, but there are instincts which must be

inhibited however painful may be the task. In a word, not instinct, but the law of God must determine the line of development and the habits which the teacher should endeavor to build up in the children entrusted to her care.

The question, therefore, may be reduced to a choice of motives. Which must be obeyed, the pleasure-plain quality of affective consciousness or the will of God? These different motives in their effect upon life and conduct are admirably illustrated by George Eliot in *Romola*. Tito Melema and *Romola* are interesting psychological studies. They exhibit not only the conduct to be expected from definite types of character, but the still more interesting fact of progressive development under the play of definite motives. In this respect, Tito is more interesting than *Romola*. His progress is on the downward path, it is true, but the change in his character and inner life is much more pronounced than that in *Romola*. That is to say, the Tito of the closing chapters is much further removed in wickedness from the Tito of the opening chapters than *Romola* at the end is removed in goodness from the *Romola* which the reader first meets. But, as we follow the development of either character, the conviction grows upon us that there is no stationary point in the spiritual life where man may say "Here I will stay." If he is not going forward, he is necessarily sliding back.

When, on Tito's arrival in Florence, the whimsical old painter addressed to him the words "Young man, I am painting a picture of Sinon deceiving old Priam, and I should be glad of your face for my Sinon, if you'd give me a sitting," Tito starts and grows pale. Already, almost unconsciously (for it is only later that he meets his conscience face to face and registers a decision), his soft nature has refused to do battle with itself, and he has set his foot in the path of least resistance, the path that is to lead him to his doom. It is easier for him to remain in Florence, where he is "fanned by soft airs of promised love and prosperity," than it is to go back in an attempt to rescue his captive foster-father, who has entrusted to him for sale the jewels which are to be his ransom, and he remains. He is not a hard, cold man, capable of cruel and bloody deeds, but he is a weak, pleasure-loving

youth who shrinks from pain. His efforts to procure pleasure and avoid pain lead him to the loss of all that makes life endurable and happy no less than noble. He sacrifices his honor, he abandons and breaks the heart of the man who has lifted him up from misery and cherished him as a son, he turns this fatherly affection into a fierce hatred that glares upon him even in death, he ruins the life of the simple Tessa, he forfeits the respect and love of a beautiful and noble wife. At last, driven out of Florence for his treachery to all who trusted him, he jumps into the Arno and is cast upon the shore only to fall into the hands of his Nemesis and be strangled to death by the man whom he has wronged most.

In the beginning, to use the words of the author, Tito had gone on following the impulses of the moment, and one of those impulses had been to conceal half the fact concerning his foster-parent and his purpose in Florence. Had he spoken the truth concerning either, there would have been but one course open—to go back and search for the captive. When he receives the message from Baldasarre through Fra Lucca, the first deceit and his use of the ransom money demands further deceit. He would rather that Baldasarre should not suffer: he liked no one to suffer: but could any philosophy prove to him that he was bound to care for another's suffering more than his own? He was not out of love with goodness or prepared to plunge into vice. He was not going to do anything that would throw him out of harmony with the beings he cared for, but when the determining moment arrived and he stood face to face with Baldasarre, the passion for his own security, for his own ease, overleaps all else and the fatal denial has crossed his lips almost without his volition. It was a characteristic fact in Tito's experience at this crisis that no direct measures for ridding himself of Baldasarre ever occurred to him. His dread generated no malignity and he would still have been glad not to give pain to any mortal; he had simply chosen to make life easy to himself, to carry his human lot, if possible, in such a way that it should pinch him nowhere; and the choice had, at various times, landed him in unexpected positions.



This is only the beginning of a long series of treacheries and wicked deeds, but the motive is the same throughout. To avoid the consequences of one evil deed another must be done, until at last Tito is crushed by the accumulated consequences of his evil conduct.

With Romola the rule of life is duty. Duty, first of all, to her father. When we first meet her, the author speaks of her "clear voice" having in it "a faint suggestion of weariness struggling with habitual patience." Her whole young life devoted to her blind parent, she hears from his lips only laments for the lost son who has left him "alone." But Romola does not complain. She tries to console her father for the fact that she is only a daughter.

With Tito, love comes into her life, but how soon her illusions are dispelled and little by little her husband is revealed to her in his true character. When the burden of life with him becomes unbearable, when he has been false to every trust she has reposed in him, she flees from Florence, but even as she prepares to go the shadow of duty, the motive of all her life, falls across her path. "A palpitating presentiment that the strong impulse which had seemed to exclude doubt, and make her path clear, might after all be blindness, and that there was something in human bonds which must prevent them from being broken with the breaking of illusion." Outside the walls of the city she meets with Savonarola and he addresses to her the words that change the current of her life: "You are flying from your debts, the debt of a Florentine woman, the debt of a wife. You are turning your back on the lot that has been appointed for you—you are going to choose another, but can man or woman choose duties? No more than they can choose their birthplace or their father and mother. My daughter, you are fleeing from the presence of God into the wilderness." Romola hears and heeds the call of duty. "Father, I will be guided; teach me! I will go back." Up to this time duty had cost Romola little. Love and inclination had made it easy. Now, it meant renunciation, but she did not shrink. She returned to Florence and to the bonds she had sought to break and gave herself to the service of the poor and suffering. Upheld by her sense of



duty, she bears all the treachery of her husband, his betrayal of her god-father and of Savonarola, the knowledge of his relations with Tessa, and of his base treatment of Baldassarre. True, later on she leaves Florence again in despair and doubt, but she finds duty still calling her back and again she is true to its call. This time to the end.

The widely different results in the lives of Romola and Tito were brought about by the motives governing their actions: the one who would avoid pain arrives finally at destruction and despair; the other, who embraces pain when duty demands it, finds peace and happiness even in the midst of the greatest human sorrows.

MARY CONNOLLY.

Trinity College.

## THE THIRD SUMMER SESSION OF THE SISTERS COLLEGE

His Excellency Archbishop Bonzano will preside at the formal opening of the Third Summer Session of the Sisters College. His presence will be an encouragement to the Sisters at the beginning of their summer's work.

Arrangements have been completed for the various courses of instruction to be offered. The large attendance at the two preceding summer sessions of Sisters from all parts of the United States and from Canada has led to the preparation of a more elaborate program for the coming session. As may be seen from the announcements given below, the Sisters will be given a choice of eighty-two courses of instruction. All of these courses, with three exceptions, are given daily. The twelve laboratory courses are assigned daily sessions of two hours each. Thirty-six instructors, who, with few exceptions, are regular members of the University faculties, will conduct the work.

The limitations of the University laboratories, together with the fact that the Sisters College is not yet provided with laboratories of its own, have made it necessary to continue the work in Physics, Chemistry and Biology during a second session of six weeks. Students desiring to take laboratory courses should send in their applications to the Registrar as early as possible, as the number of students admitted to the courses will be limited by the capacity of the several laboratories.

### CALENDAR

Saturday, June 28, 9 A. M. to 6 P. M.—Registration.

Sunday, June 29, 9 A. M.—High Mass and formal opening of summer session.

Monday, June 30, 8 A. M.—Lectures begin, registration continued.

Saturday, July 5.—Examinations for advanced standing.

Saturday, July 12.—Examinations for advanced standing.

Thursday, August 7.—Written examinations in courses held on even hours 8, 10, etc.

Friday, August 8.—Written examinations in courses held on odd hours 9, 11, etc.

Friday, August 8, 8 P. M.—Retreat opens.

Friday, August 15.—Retreat closes.

Monday, August 18, 8 A. M.—Extra session for laboratory courses begins.

Friday, September 26.—Written examinations.

# FACULTY

## EXECUTIVE OFFICERS

*Rector*—Right Reverend Thomas Joseph Shahan, S.T.D., J.U.L.  
*Vice-Rector*—Very Reverend George Anthony Dougherty,  
 S.T.D.  
*Dean*—Very Reverend Thomas Edward Shields, Ph.D., LL.D.  
*Vice-Dean*—Very Reverend Edward Aloysius Pace, Ph.D.,  
 S.T.D., LL.D.  
*Secretary*—Reverend Patrick Joseph McCormick, S.T.L., Ph.D.  
*Registrar*—Miss Frances Brawner.

## INSTRUCTORS.

Very Reverend Edward Aloysius Pace, Ph.D., S.T.D., LL.D.,  
 Professor of Philosophy.  
 Very Reverend Thomas Edward Shields, Ph.D., LL.D., Pro-  
 fessor of Psychology and Education.  
 Charles Hallan McCarthy, Ph.D., Professor of American  
 History.  
 Reverend William Turner, S.T.D., Professor of Philosophy.  
 Aubrey Edward Landry, Ph.D., Professor of Mathematics.  
 Reverend James Joseph Fox, A.B., S.T.D., Associate Professor  
 of Ethics.  
 Patrick Joseph Lennox, B. A.; Litt. D., Associate Professor of  
 English Language and Literature.  
 Reverend Franz Joseph Coeln, Ph.D., Associate Professor of  
 Sacred Scripture.  
 Alfred Doolittle, A.B., Instructor in Mathematics and  
 Astronomy.  
 Reverend Nicholas Aloysius Weber, S.M., S.T.D., Instructor in  
 History  
 Reverend Abel Louis Gabert, Doctor of Sacred Music, In-  
 structor in Ecclesiastical Music.  
 Louis Henry Crook, S.B., Instructor in Mechanics.  
 Xavier Teillard, B.L., Instructor in French.  
 Francis Joseph Hemelt, A.B., Instructor in English.  
 Reverend Patrick Joseph McCormick, S.T.L., Ph.D., Instructor  
 in Education.  
 Frederick Vernon Murphy, Graduate École des Beaux Arts,  
 Paris, Instructor in Architecture.  
 Paul Gleis, Ph.D., Instructor in German Language and Lit-  
 erature.  
 Herbert Wright, A.B., Instructor in Latin.  
 Henry Bernard Froning, A.M., Instructor in Chemistry.  
 John Joseph Widmayer, B.S., Assistant in Physics.

Reverend Sigourney W. P. Fay, A.B., S.T.L., Instructor in English.

Reverend Leo L. McVay, A.B., J.C.L., Instructor in Education.

Reverend Thomas J. McGourty, A.B., A.M., Instructor in Latin.

Charles Rascher, B.S., Instructor in Chemistry.

Reverend Charles A. Dubray, S.M., Ph.D., Instructor in Philosophy.

Anthony James Scullen, C. E., Instructor in Drawing.

John J. Greer, B.S., Instructor in Physics.

Reverend William A. Hemmick, S.T.B., Instructor in Italian.

Reverend Charles Warren Currier, Ph. D., Instructor in Spanish.

Reverend George W. Hoey, S.S., Instructor in Greek.

Reverend James A. Geary, Instructor in Biology.

Joseph Schneider, Brevet Supérieur, Académie de Paris, Instructor in Library Science.

Reverend Daniel da Cruz, O.F.M., Instructor in Biology.

Reverend Ignatius Wagner, C.P.P.S., A.B., Ph.D., Instructor in Chemistry.

F. X. Burda, Instructor in Mathematics.

Miss Burke, Instructor in Art.

#### COURSES OF INSTRUCTION

##### *Education*

1. **THE PHILOSOPHY OF EDUCATION.** A discussion of the facts, principles and theories which serve to determine the nature of the educative process and the aims and ideals of Catholic education. 5 P. M. daily.—*Leo L. McVay.*
2. **THE PSYCHOLOGY OF EDUCATION.** An Account of the mental processes and psychological laws upon which the theory and practice of education should be based. Particular attention is given in this course to the discussion and refutation of prevalent errors that tend to undermine Catholic faith and morals. 9 A. M. daily.—*Thomas Edward Shields.*
3. **HISTORY OF EDUCATION.—I. Renaissance Period:** the revival of learning; Humanism and the schools; effects of the Reformation; Catholic education; the teaching Orders. 8 A. M. daily.—*Patrick Joseph McCormick.*
4. **HISTORY OF EDUCATION.—II. Modern Period to the opening of the nineteenth century:** work of the Church; development of State schools; principal systems and theories; colonial schools in America. 9 A. M. daily.—*Edward A. Pace.*
5. **GENERAL METHODS.** This course is designed to acquaint the student with methods of teaching the various school

subjects in the light of the principles developed in the courses on the Philosophy and Psychology of Education. 8 A. M. daily.—*Thomas Edward Shields.*

6. METHODS OF TEACHING RELIGION. Historical outline of the subject; Christ's manner of teaching; the principles applied by the Church; recent developments of method. 12 noon, daily.—*Edward A. Pace.*
7. METHODS OF STUDY. An examination of the philosophical and psychological principles underlying effective methods of study in the successive phases of mental development. Special attention is paid to the seminar method of discussion for advanced students. 4 P. M. daily.—*Leo McVay.*
8. SCHOOL ADMINISTRATION AND MANAGEMENT. Organization of State schools; relation of parochial schools to ecclesiastical authority; supervision; certification of teachers; standardizing of schools; curricula and text-books; school construction, equipment and maintenance, classroom management. 9 A. M. daily.—*Patrick J. McCormick.*

### *Philosophy*

9. GENETIC AND COMPARATIVE PSYCHOLOGY. A survey of the more important theories concerning mental development and the lower forms of consciousness. 10 A. M. daily.—*Edward A. Pace.*
10. GENERAL PSYCHOLOGY. A course including historical outline, discussion of methods and current theories with special reference to problems bearing on the philosophy of mind.—3 P. M. daily.—*Charles A. Dubray.*
11. INTRODUCTION TO PHILOSOPHY. A survey of the field of Philosophy; its divisions, methods and principal problems; the more important philosophical systems. 4 P. M. daily.—*Charles A. Dubray.*
12. HISTORY OF PHILOSOPHY. Ancient Philosophy. Development of philosophic methods, systems and terminologies in the Oriental, Greek and Roman schools; influence on Patristic and Scholastic philosophy. 8 A. M. daily.—*William Turner.*
13. LOGIC. Analysis of mental processes from the point of view of clearness, consistency and validity; examination of arguments; rules of reasoning; estimation of evidence; logic of the sciences. 10 A. M. daily.—*William Turner.*
14. ETHICS. 1. Character and scope of Ethics—various systems of Ethics; criticism of chief erroneous systems. 2. Conduct—human acts and their end; principles regard-

ing responsibility. 3. Morality of human acts—on what it depends. 4. The norm of right conduct—the objective norm; the interpretative norm; the obligatory norm—ultimate, God; immediate consequences. 5. Natural law and its properties—the eternal law. 6. The nature and origin of right—right and duty are correlatives; the nature and origin of society—civil authority. 10 A. M. daily.—*James J. Fox.*

15. **SOCIOLOGY.** The course is intended to serve as a general introduction to the study of Sociology. Hence it will embrace the following elements. (a) *General.* The scope of Sociology; its relation to economics, politics, ethics, the nature of society in general; the chief social groups—the family, the State, the Church. The radical forces in social organization and social struggle. (b) Some of the salient particular problems. The social aspect of property; the working classes and the employers; labor and capital; poverty, its causes, and the remedies; the criminal and his treatment. Socialism. 9 A. M. daily.—*James J. Fox.*

#### *Mathematics*

16. **ALGEBRA.** This course will be devoted, partly to a review of certain topics in Elementary Algebra, partly to a development of the subject beyond quadratics. The topics treated will include theory of exponents, radicals, quadratic equations and problems leading to them, simultaneous quadratics, progressions. Special emphasis will be laid on graphical representation. 10 A. M. daily.—*Alfred Doolittle.*
17. **ADVANCED ALGEBRA.** The topics treated will include logarithms, mathematical induction, permutations and combinations (simpler cases), theory of equations, and determinants. 10 A. M. daily.—*Aubrey E. Landry.*
18. **GEOMETRY.** The first part of this course will be devoted largely to drill in the solution of originals in plane geometry. It is expected that from one-third to one-half of the time will be spent on solid geometry. 11 A. M. daily.—*F. X. Burda.*
19. **PLANE TRIGONOMETRY.** Functions of acute angles; the right triangle; extension of formulae to angles of any magnitude; functions of the sum and difference of two angles, and allied formulae; the oblique triangle. The theory and use of logarithms will be treated in connection with the solution of triangles. 11 A. M. daily.—*Alfred Doolittle.*
20. **PLANE ANALYTIC GEOMETRY.** Rectangular and polar co-



ordinates; the straight line and circle; transformation of co-ordinates; tangents and normals; loci. 12 noon, daily.—*F. X. Burda.*

21. ANALYTIC GEOMETRY. Conic sections; the general equation of the second degree; higher plane curves; elements of solid analytics. 11 A. M. daily.—*Aubrey E. Landry.*

### Science

22. PHYSICS I. Mechanics, Sound, Light. 3 P. M. daily.—*Louis H. Crook.*

23. PHYSICS II. Heat, Magnetism, Electricity. 5 P. M. daily.—*Joseph J. Widmayer.*

Laboratory work to accompany both courses in Physics will be taken under the above-mentioned instructors. The experiments will familiarize the students with all of the instruments used in the accurate quantitative measurement of the most important magnitudes in the subjects studied. Two hours daily.

24. CHEMISTRY I. Elementary Chemistry. The matter covered will be that usually treated in elementary textbooks on chemistry. In the laboratory work McPherson and Henderson's Laboratory Manual will be supplemented and varied by the Instructor's notes. Five lectures a week, including one written quiz, and ten hours laboratory. 3 to 6 P. M. daily.—*Ignatius A. Wagner.*

25. CHEMISTRY II. The heavy metals; procedure of quantitative analysis; three lectures a week with daily written exercises in balancing equations. The laboratory work will deal with practical qualitative analysis. Twelve hours a week. 3 to 6 P. M. daily.—*Charles Rascher.*

26. BIOLOGY I. In this course the student will study in the laboratory type forms ranging among animals from the amoeba to the insects and among plants from the unicellular forms to the mosses. As far as possible such types will be selected as have been suitable for work in Biology in secondary schools. The lectures will be based upon the laboratory work. The course will consist of one lecture and two laboratory hours per day and is open to students beginning work in Biology. 3 to 6 P. M. daily.—*James A. Geary and Daniel da Cruz.*

27. BIOLOGY II. In this course the number of hours and general plan of the work will be the same as for course I. The types for study will be selected among the animals from the mollusk and the vertebrates and among the plants from the ferns and the seed plants. The course is open to those who completed the course given last year or who have had the equivalent of course I. Lec-

ture, 5 P. M. daily; Laboratory, 2 to 4 P. M. daily.—*James A. Geary and Daniel da Cruz.*

### *Languages*

28. ENGLISH I. RHETORIC IN THEORY AND PRACTICE. The principles of rhetoric and the forms of discourse; the fundamentals of English Prose Composition; frequent practice in theme writing, illustrating narration, description, exposition, and argumentation; private criticism and correction. 11 A. M. daily.—*Sigourney W. P. Fay.*
29. ENGLISH II. HISTORY OF ENGLISH LITERATURE. STUDY OF SELECTED WORKS. (a) Outline History of English Literature from the Seventeenth to the Twentieth Century. (b) Study of the following works: (1) Pope: Satires and Epistles. (2) Shelley: Prometheus Unbound. (3) Macaulay: Essay on Addison. 11 A. M. daily.—*Francis J. Hemelt.*
30. ENGLISH III. ADVANCED ENGLISH PROSE COMPOSITION. The Technique of English Style; frequent practice in the writing of the Essay and the Short Story; private criticism and correction. 12 noon, daily.—*Francis J. Hemelt.*
31. ENGLISH IV. HISTORY OF ENGLISH LITERATURE. STUDY OF SELECTED WORKS. (a) Outline History of English Literature from the Seventh to the Seventeenth Century. (b) Study of the following works: (1) Chaucer: Prologue to the Canterbury Tales. (2) Sidney: Defence of Poesie. (3) Shakespeare: Macbeth. 10 A. M. daily.—*Patrick J. Lennox.*
32. ENGLISH V. HISTORY OF ENGLISH LITERATURE. Intensive study of the period from 1798 to 1850 with Comparative Literature. 11 A. M. daily.—*Patrick J. Lennox.*
33. ENGLISH VI. HISTORY OF ENGLISH LITERATURE. Intensive study of the Pre-Shakespearean English Drama, with Comparative Literature, and the Technique of the Drama. 12 noon, daily.—*Sigourney W. P. Fay.*
34. LATIN I. For beginners. Pearson's "The Essentials of Latin." 11 A. M. daily.—*Franz J. Coeln.*
35. LATIN II. Cæsar's Gallic War, Interpretation. Grammar, Syntax. Composition based on Cæsar and Cicero. 4 P. M. daily.—*Thomas J. McGourty.*
36. LATIN III. Cicero, *Pro Archia* and *De Amicitia*. Prose Composition. 3 P. M. daily.—*Herbert F. Wright.*
37. LATIN IV. Virgil, *Aeneid*, Book I, Interpretation. Readings from Books II-VI. Prose Composition, Arnold's Prose Composition, Bradley. 5 P. M. daily.—*Thomas J. McGourty.*

38. LATIN V. Livy, Book XXII. Prose Composition. Selected Readings from various Latin authors. 12 noon, daily.—*Herbert F. Wright.*
39. GREEK I. Beginners. Five hours a week. Text-book: White's First Greek Book. The aim is to give the student a firm grasp of the declensions and conjugations, as well as the principal rules of syntax. 9 A. M. daily.—*Franz J. Coeln.*
40. GREEK II. Open to all that pass satisfactory test on the work of Greek I. Five hours a week. Author read this year: The Anabasis of Xenophon. Text, Goodwin and White. 10 A. M. daily.—*George W. Hoey.*
41. GREEK III. Open to all who can pass satisfactory examination in the first four books of Xenophon, or the equivalent in another prose author. Five hours a week. Text studied this year, "Oedipus Tyrannus" of Sophocles. Edition, White. 11 A. M. daily.—*George W. Hoey.*  
 Alternative to Greek III. Open to all eligible for entrance in Greek III. Author: The Orations of Lysias, or Selections from the Attic Orators; Jebb.
42. GERMAN I. Elementary Course. 10 A. M. daily.—*Joseph Schneider.*
43. GERMAN II. Intermediate Course. Continued Grammar and reading of German text. Conversation. 11 A. M. daily.—*Paul Gleis.*
44. GERMAN III. Advanced Course. Conversation. Syntax. Romanticism in German Literature. Composition. Historical character of language. 12 noon, daily.—*Paul Gleis.*
45. FRENCH I. French sounds; elements of grammar; drill in verbs; translation of French into English and of English into French. 11 A. M. daily.—*William A. Hemmick.*
46. FRENCH II. Study of Idioms; reading of classical and modern writers; composition; conversation. 12 noon, daily.—*Xavier Teillard.*
47. FRENCH III. French Literature. General outline. René Doumic, Histoire de la littérature Française. 11 A. M. daily.—*Xavier Teillard.*
48. SPANISH I. *Spanish Language.* Grammatical, philological and literary analysis of Don Quixote by Cervantes,—first part. A section each day. 10 A. M. daily.—*Charles W. Currier.*
49. SPANISH II. *Spanish Literature in America in the Sixteenth and Seventeenth Centuries.* Conditions of the literature of Spain at the period of the discovery of America. Development of history. Earliest writers in

America. Colonial education. Historians in the Colonial period. Religious writers. Epistolary correspondence. Oratory. Lyrical poetry; dramatic poetry; historical poems; epic poetry. 11 A. M. daily.—*Charles W. Currier.*

50. ITALIAN. For Beginners. 12 noon, daily.—*William A. Hemmick.*

### *History*

51. CHURCH HISTORY. *Period extending from the French Revolution to the present day.* History of the Catholic Church in the United States; Religious affairs in France during and after the Revolution; Catholic Emancipation in Great Britain and Ireland; the Papacy and Italy; the Kulturkampf in Germany. 3 P. M. daily.—*Nicholas A. Weber.*
52. GENERAL HISTORY. *Period 1715-1789.* The bearing of the change of dynasty in England on the internal and external affairs of the kingdom; the origin and results of the important wars of the period; France on the eve of the Revolution; the enlightened despots; the partition of Poland. 4 P. M. daily.—*Nicholas A. Weber.*
53. AMERICAN POLITICAL HISTORY. This course includes a brief synopsis of the progress of geographical science from the era of the Phœnicians to the discovery of America. The exploration and settlement of the New World is treated more fully. A careful examination is made of the development of England's North American colonies. An account of the principal events of the era of American independence will complete the course. 11 A. M. daily.—*Charles H. McCarthy.*
54. AMERICAN CONSTITUTIONAL HISTORY.. The purpose of these lectures is to enable the student to read with profit the treatises on political science and constitutional law. In fact, they give a sufficient outline of the elements of both sciences and simplify very much the teaching of civil government. The course will be similar to that given during the summer of 1911. 12 noon, daily.—*Charles H. McCarthy.*

### *Art.*

55. HISTORIC ORNAMENT AND DECORATIVE DESIGN. The study of Historic Ornament forms a basis for the course which includes the study of the decoration of the various periods and the application of historic motives to modern purposes of Design. Book Covers, Wall Paper, Textiles, Fabrics, Prints, and Mosaics. 9 A. M. daily.—*Frederick V. Murphy.*

56. **THE THEORY OF COMPOSITION.** This course consists of a study of the laws of Composition in Line, Mass and Color, and is arranged to meet the requirements of a thorough understanding of the Theory of Composition, and is supplemented by illustrations from the masterpieces of Painting, Sculpture, and Architecture. 10 A. M. daily.—*Frederick V. Murphy.*
57. **HISTORY OF ART.** A series of lectures on the History of Art throughout the ages illustrated by photographs and reproductions of the great masterpieces in Painting, Sculpture, Architecture and the Minor Arts. 11 A. M. daily.—*Frederick V. Murphy.*
58. **MECHANICAL DRAWING.** Use of instruments; line shading; problems in geometrical drawing—orthographic and isometric projection; sketching and lettering. Two hours a day. 3 P. M.—*Anthony J. Scullen.*
59. **FREEHAND DRAWING.** Drawing of simple geometrical solids and casts from the antique; the representation of form in line, light and shade; the composition of simple masses and linear perspective. 8 A. M. daily.—*Frederick V. Murphy.*
60. **WATER COLORS.** Still life studies in monochrome and color; outdoor sketching in sepia and water color and a thorough course in the technique of water color painting. Two hours daily. 4 P. M.—*Miss Burke.*

#### *Music*

61. **MUSIC I.** Harmony, counterpoint, musical composition. 8 A. M. daily.—*A. L. Gabert.*
62. **MUSIC II.** Gregorian Chant—History, theory, practice, accompaniment. 11 A. M. daily.—*A. L. Gabert.*

#### *Library Science*

63. **The University Library** is well equipped as to facilities for carrying on a course of library science. It has an excellent reference library of bibliographies, encyclopedias, dictionaries, annuals, etc. The purpose of the course is (a) to present systematically the present-day practical method of conducting libraries, (b) to familiarize the student, whether librarian or teacher, with the practical use of reference works. The following subjects will be treated: Origin and development of the art of printing; Classification; Cataloguing; Bibliography; Reference works; Accession methods; Charging systems; Book buying; Book binding; Organization of small libraries and copyright law. 5 P. M. daily.—*Joseph Schneider*

64. PHYSICS I. Laboratory, 4 to 6 P. M. daily.—*Louis H. Crook.*  
 65. PHYSICS II. Laboratory, 2 to 4 P. M. daily.—*Joseph J. Widmayer.*  
 66. CHEMISTRY I. Laboratory, 4 to 6 P. M. daily.—*Ignatius Wagner.*  
 67. CHEMISTRY II. Laboratory, 4 to 6 P. M. daily.—*Charles Rascher.*  
 68. BIOLOGY I. Laboratory, 4 to 6 P. M. daily.—*James A. Geary and Daniel da Cruz.*  
 69. BIOLOGY II. Laboratory, 2 to 4 P. M. daily.—*James A. Geary and Daniel da Cruz.*  
 70. CURRENT EDUCATIONAL PROBLEMS. 7:45 P. M. Mondays.—*T. E. Shields.*  
 71. CATHOLIC MEN OF SCIENCE. 7:45 P. M. Wednesdays.—*E. A. Pace.*  
 72. CATHOLIC EDUCATORS. 7:45 P. M. Fridays.—*P. J. McCormick.*

*Continuation Courses, August 18 to September 26*

73. PHYSICS. The matter of this course will be arranged to meet the needs of the students who shall have registered for it on or before August 8. Lecture, 8 A. M. daily.—*John J. Greer.*  
 74. PHYSICS. Laboratory, 2 to 4 P. M. daily.—*John J. Greer.*  
 75. CHEMISTRY I. Lecture, 9 A. M.—*Charles Rascher.*  
 76. CHEMISTRY I. Laboratory, 4 to 6 P. M. daily.—*Charles Rascher.*  
 77. CHEMISTRY II. Lecture, 9 A. M. daily.—*Henry Froning.*  
 78. CHEMISTRY II. Laboratory, 4 to 6 P. M. daily.—*Henry Froning.*  
 79. BIOLOGY I. Lecture, 10 A. M. daily.—*James A. Geary.*  
 80. BIOLOGY I. Laboratory, 11 A. M. to 1 P. M. daily.—*Daniel da Cruz.*  
 81. BIOLOGY II. Lecture, 11 A. M. daily.—*James A. Geary.*  
 82. BIOLOGY II. Laboratory, 2 to 4 P. M. daily.—*Daniel da Cruz.*

SCHEDULE OF COURSES

A. M.

8	5	General Methods.....	<i>Shields</i>
	3	History of Education I.....	<i>McCormick</i>
	12	History of Philosophy.....	<i>Turner</i>
	59	Freehand Drawing.....	<i>Murphy</i>
	61	Music I.....	<i>Gabert</i>
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9	2	Psychology of Education.....	<i>Shields</i>
	4	History of Education.....	<i>Pace</i>
	8	School Administration and Management.....	<i>McCormick</i>



	40	Greek II .....	<i>Hoey</i>
	15	Sociology .....	<i>Fox</i>
	55	Decorative Design .....	<i>Murphy</i>
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10	9	Genetic and Comparative Psychology .....	<i>Pace</i>
	13	Logic .....	<i>Turner</i>
	39	Greek I .....	<i>Coeln</i>
	14	Ethics .....	<i>Fox</i>
	16	Algebra .....	<i>Doolittle</i>
	17	Advanced Algebra .....	<i>Landry</i>
	31	English IV .....	<i>Lennox</i>
	42	German I .....	<i>Schneider</i>
	48	Spanish I .....	<i>Currier</i>
	56	Theory of Composition (Art) .....	<i>Murphy</i>
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11	18	Geometry .....	<i>Burda</i>
	19	Plane Trigonometry .....	<i>Doolittle</i>
	28	English I .....	<i>Fay</i>
	29	English II .....	<i>Hemelt</i>
	41	Greek III .....	<i>Hoey</i>
	43	German II .....	<i>Gleis</i>
	57	History of Art .....	<i>Murphy</i>
	32	English V .....	<i>Lennox</i>
	34	Latin I .....	<i>Coeln</i>
	45	French I .....	<i>Hemmick</i>
	49	Spanish II .....	<i>Currier</i>
	53	American Political History .....	<i>McCarthy</i>
	62	Music II .....	<i>Gabert</i>
	47	French .....	<i>Teillard</i>
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12	6	Methods of Teaching Religion .....	<i>Pace</i>
	44	German III .....	<i>Gleis</i>
	30	English III .....	<i>Hemelt</i>
	33	English VI .....	<i>Fay</i>
	38	Latin V .....	<i>Wright</i>
	46	French II .....	<i>Teillard</i>
	21	Analytic Geometry .....	<i>Landry</i>
	20	Plane Analytic Geometry .....	<i>Burda</i>
	54	American Constitutional History .....	<i>McCarthy</i>
	50	Italian .....	<i>Hemmick</i>
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P. M.			
	2	65 Physics II (Laboratory) .....	<i>Widmayer</i>
		69 Biology II (Laboratory) .....	<i>Geary-da Cruz</i>
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	3	65 Physics II (Laboratory) .....	<i>Widmayer</i>
		69 Biology II (Laboratory) .....	<i>Geary-da Cruz</i>
		22 Physics I .....	<i>Crook</i>

	26	Biology I.....	<i>Geary</i>
	10	General Psychology.....	<i>Dubray</i>
	36	Latin III.....	<i>Wright</i>
	51	Church History.....	<i>Weber</i>
	24	Chemistry I.....	<i>Wagner</i>
	25	Chemistry II.....	<i>Rascher</i>
	58	Mechanical Drawing.....	<i>Scullen</i>
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4	11	Introduction to Philosophy.....	<i>Dubray</i>
	7	Methods of Study.....	<i>McVay</i>
	35	Latin II.....	<i>McGourty</i>
	52	General History.....	<i>Weber</i>
	60	Water Colors.....	<i>Burke</i>
	64	Physics I (Laboratory).....	<i>Crook</i>
	66	Chemistry I (Laboratory).....	<i>Wagner</i>
	67	Chemistry II (Laboratory).....	<i>Rascher</i>
	68	Biology I (Laboratory).....	<i>Geary-da Cruz</i>
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5	64	Physics I (Laboratory).....	<i>Crook</i>
	66	Chemistry I (Laboratory).....	<i>Wagner</i>
	67	Chemistry II (Laboratory).....	<i>Rascher</i>
	68	Biology I (Laboratory).....	<i>Geary-da Cruz</i>
	23	Physics II.....	<i>Widmayer</i>
	27	Biology II.....	<i>Geary</i>
	63	Library Science.....	<i>Schneider</i>
	1	Philosophy of Education.....	<i>McVay</i>
	37	Latin IV.....	<i>McGourty</i>
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7:45		Public Lecture Courses:	
	70	Educational Problems (Mondays).....	<i>Shields</i>
	71	Catholic Men of Science (Wednesdays).....	<i>Pace</i>
	72	Catholic Educators (Fridays).....	<i>McCormick</i>

## SCOPE OF THE SUMMER SESSION

The summer session of the Sisters College has been organized to give Catholic teachers an opportunity to profit by the facilities which are offered by the University and to obtain under Catholic auspices whatever may be helpful to them in their work. The courses include both the professional subjects which are of vital importance to every teacher and the academic subjects which are found in the usual school curriculum. Each subject is treated with a view both to content and method, and the aim throughout is to base educational theory and practice on Catholic principles.

## FORMAL OPENING

His Excellency Archbishop Bonzano, Apostolic Delegate, will preside at the formal opening of the Third Summer Session of the Sisters College on Sunday, June 29, at 9 a. m. Solemn High Mass will be celebrated in the chapel in Gibbons Memorial Hall. The sermon will be delivered by the Right Reverend Rector.

The high character of the work done by the students at previous summer sessions and the indications pointing to a large increase in the number of students who will attend the coming session have made it seem advisable to widen the scope of the work. The courses given last year, with few exceptions, will be repeated and new courses will be organized to continue the work from the point reached in the courses of last summer. These continuation courses are open to all students who successfully completed the work in the preliminary course in 1912, or who pass a successful examination at the beginning of this session in the matter covered by last year's course. However, where the nature of the work is such as not to demand continuity of treatment, e. g., history, the work of last year will not be repeated this year, as all students wishing to follow the course may take up the work of this year.

## ADMISSION

Students are not required to pass an entrance examination, but if academic credit be desired the student should consult the Dean and present to him sufficient evidence to entitle her to matriculate as a college student. Registration and matriculation should be attended to as soon as possible after arrival at the University.

## LOCATION

Students of the summer school arriving at the Union Station, Washington, should purchase tickets to University Station, on the Baltimore and Ohio Railroad, and have their trunks rechecked. The most convenient way to reach the Uni-

versity is by the electric car marked "Brookland" going north on North Capitol Street, one square west of the station. On arriving at the University grounds, the students should go directly to the Registrar's office in McMahon Hall, where they will be assigned to the rooms reserved for them. Students who expect to arrive in Washington later than 6 p. m. should notify the Registrar in advance by letter or by telegram of the time of their arrival so that arrangements may be made to receive them.

#### EXPENSES

The tuition fee is \$25, which entitles the student to enter such courses as she may desire. No student, however, will be allowed to earn credits in more than four courses. An additional fee of \$5 will be charged for materials used in laboratory courses. All tuition fees should be paid to the Registrar at the time of registration. No reduction will be allowed in board or tuition for late entrance or for withdrawal before the end of the session.

#### ACCOMMODATIONS

Accommodations will be provided on the University grounds for as many Sisters as possible. For board and room a uniform charge of \$40 will be made for the six weeks of the Summer School. An additional charge of \$10 will be made for Sisters who remain for the retreat. No Sisters will be allowed to board in private families; they must reside on the University grounds or in some convent. Special provision, however, may be made for temporary convents in furnished houses in Brookland. Application for accommodations should be made as early as possible. The more desirable rooms will be assigned to those first applying. No Sister should come to the University without previously having ascertained that suitable accommodations have been secured.

#### UNIVERSITY POST OFFICE

The University post office in McMahon Hall will be open during the summer session. To avoid confusion the address should include the title of the community as well as the Sister's name.

## TEXT-BOOKS

Text-books used in the various courses may be obtained at the University book store, but it would be well wherever possible to forward a list of the text-books desired a few weeks before the opening of the summer school so that a sufficient supply may be on hand.

## SPIRITUAL RETREAT

At the close of the summer session an eight-day spiritual retreat will be conducted for the benefit of the Sisters who may find it convenient to make their annual retreat at the Sisters College.

## ACADEMIC CREDIT

- I. All the courses offered in the summer session are of Collegiate grade. Each lecture course extends over 30 hours and if a successful examination be passed at the end of the session, will be credited towards a degree on the basis of 30 class hours taken at this University during any other portion of the school year. Laboratory courses cover ten hours a week and will count as half that number of hours towards a degree.
- II. A student may not take more than four credit courses, but may attend occasional lectures in such other courses as she may see fit.
- III. Credits earned in other colleges of approved standing, when filed with the Registrar, will count towards degrees in this University.
- IV. Credits gained through correspondence courses, when duly certified and filed with the Registrar, will count towards degrees.
- V. Students may take examinations for advanced standing in any of the courses in the summer session, but notice of such intention should be sent to the Dean of the Summer School before June 30. Examinations for advanced standing will take place on July 5 and 12.
- VI. Credits will also be allowed for successful experience in teaching. Application for such credit must be made to the Dean.
- VII. Two years of college work, or one-half of the total credit for the A.B. degree, must be earned by courses taken in residence at colleges of approved standing. One year's college work, or one-fourth of the total credit earned, must represent work done in residence at this University.

VIII. Degrees may be taken by the students of the Sisters College under the faculties of Science, Letters or Philosophy by complying with the conditions set forth in the year-book of the University. The following group has been organized by the Department of Education with a view to the special needs of teachers. It will be noted that the courses are arranged in a schedule of two hours a week throughout the school year.

*Course Leading to the Degree of Bachelor of Arts*

<i>First Year</i>	
Subject:	hours per week.
Religion .....	1
Methods of Study.....	2
Primary Methods.....	2
English .....	2
Latin or Greek.....	2
French or German.....	2
Chemistry, Physics or Biology (with laboratory) .....	5
Mathematics .....	2
History .....	2
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	20
<i>Second Year</i>	
Religion .....	1
Philosophy of Education.....	2
Philosophy .....	2
English .....	2
Latin or Greek.....	2
French or German.....	2
Drawing (2 lectures, 4 hours' practice)... 4	
Mathematics .....	2
Elective .....	3
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	20
<i>Third Year</i>	
Religion .....	1
Psychology of Education.....	2
History of Education.....	2
School Management .....	2
Sociology .....	2
Church History .....	2
Music .....	2
Elective .....	7
	<hr/>
	20



*Fourth Year*

Religion .....	1
General Methods .....	2
History of Education.....	2
History of Philosophy.....	2
General Psychology .....	2
Ethics .....	1
Logic .....	1
United States History.....	2
Scripture .....	2
Elective .....	5

## EDUCATIONAL NOTES

Three Missouri counties show their faith in human nature by asking the parent to mark on the official report card the child's "standing" in manual or industrial work done at home; sweeping, dusting, dishwashing, baking, "setting" the fireless cooker, feeding stock, milking, "dragging the road," etc. The whole purpose is to vitalize the interest of both parent and child by showing the intimate connection between education and the daily life of the individual.

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Right at the start I expect him to be a boy—not a cherub, not a little old man, nor a sneak. Just plain, unadulterated boy. I expect that he

WHAT I EXPECT	stands well on his feet, looks you in the
OF A BOY	eye and tells you the truth; that he
OF FOURTEEN	sleeps when he sleeps, works when he
	works, and plays when he plays; that he

swims like a duck, runs like a deer and sees like an eagle; that he plays fair on the field, at the school and in the home; that he likes a dog, delights in woods and fields and believes in comrades; that he admires real men, stands by his heroes and looks up to his mother; that he sees in a violet, a sparrow, or a worm, the touch of the hand of God.

Furthermore, I expect that the boy has a father as well as a mother, a few brothers and sisters, and a wise teacher or two; that his father remembers that he was once a boy; that his mother tempers her all-abiding love with justice; that his home is more than a pantry and a bed; that his school is more than a recitation period; that his teacher sees something beyond marks; that his church is more than a pulpit.

But my expectations are more than one-sided or two-sided, they are many-sided. I rather imagine that the boy expects a few things of himself. He expects that his parents are sturdy, responsible, clean; that fresh air is his in sleep, at play, and in school; that he is fed at least as sanely as horses, cows and hens; that his desire for activity is turned from deviltry into useful knowledge, and productive labor, and wholesome play; that his parents reverently tell him of the functions and care of his beautiful body; that he is taught obedience and right thinking by example as well as by preachment; that his capacity, interest, and native ability are studied and wisely directed; that the idealism of his adolescence is nurtured as though it was the voice of God. In fact, he expects that every hour out of the twenty-four is a step forward in his education, and that the task of educating him is more than a school affair.

There is yet more. Beyond my expectations or his expectations there are our expectations. Yours and mine—everybody's. He is our boy. He is to be our Michael Angelo, our Abraham Lincoln, our First Citizen, our Great Man. It is for us to give him his chance to be great, good, and Godlike. It is for us to give him a parentage untainted by disease—social, civic, or industrial. It is for us to give him his rightful heritage of playgrounds, of good schools and of clean cities. It is for us to close the door of the corner saloon, the dive, and the vulgar show. It is for us to prevent his exploitation in sweat-shop, factory or store.

Our boy cannot run the race with his feet tied. He alone cannot do it all. He will do his share, but we must do ours. When we do our share we shall find that our boy meets my expectations, his expectations, our expectations.

ARTHUR A. DEAN,

*Journal of Education*, Feb. 13, 1913.

Geometry has always been considered a subject of high educational value, and therefore it has held its place in the curriculum without much question. Of late years it has, however, in common with other mathematical subjects, had to face the challenge to prove its right to the prominent place it has heretofore held.

This challenge has for the most part come from the psychologists, who demand experimental proof for its claims. Another challenge, as to whether the traditional textbook method of teaching the subject is satisfactory, has recently come, more strongly perhaps, than ever before, from some of the mathematics teachers themselves.

The different methods in vogue today of teaching any subject have not been built on speculative theory only, but are rather the cumulative results of experience of teachers in the past. These results have, to a large extent come down to us by tradition, and therefore have been subject to the modifications of the changing conditions in the history of the world. Experiments have undoubtedly been performed here and there, and the results have been embodied in the formation of those methods, but what psychologists and others are now asking is that experiments and observations be made under careful conditions and in a systematic and scientific manner. The results can then be carefully studied, properly interpreted and recorded for future use.

The results which we should aim to obtain in the teaching of geometry are, for the ordinary student, as follows:

1. A knowledge of that part of the content which is fundamental and of most importance.
2. The ability to think logically, and a knowledge of the methods and principles of geometric proof and of the nature of proof in general.

These involve: (1) The ability to tell whether a given argument is logically sound and the habit of logically

sound thinking. The student must learn to distinguish between necessary and contingent conclusions, and when the judgment has come to a decision as to the most probable hypothesis on which a contingent conclusion is based he should understand that the reasoning in reaching the conclusion is the same as that in reaching a necessary conclusion. (2) The ability to construct a chain of reasoning from given material. In geometry the student learns that he has certain tools by means of which he is to prove a proposition. He also learns how to examine these tools to see what ones are applicable, and then learns the general method of applying them. He learns to analyze, arrange and classify his material. He should then acquire the general methods which underlie all proofs so that when he comes to proofs in other subjects he has a clear knowledge of what constitutes a proof and of its general technique, and can apply it to whatever he may have to do. (3) The ability to think for himself. He must learn to look at a thing from all sides, to size up its true relations (which is good judgment). He must force every argument to its conclusion, and acquire the habit of thinking through and through a subject.

3. Ability to express himself clearly. The student must be taught the value and acquire the habit of clear expression.

4. Concentration. The ability to shut out everything else and fix the mind on the subject at hand is a prerequisite to clear thinking, and must be insisted upon in geometry.

5. Constructive imagination. The ability to construct new images out of old elements. To be able to visualize and form the habit of doing so is of great importance.

6. Rational memory. The habit of associating things so as to retain them.

7. Liberal-mindedness. The habit of always looking for new truth and leaving the mind open for its entrance.

The student of geometry should be a discoverer, and get into the habit of looking for new light, as well as of looking at things from a broad standpoint.

8. Esthetic ability. Geometry possesses not only beauty of form, but of idea and of method. It should cultivate a habit of neatness and accuracy.

9. A spirit of honesty. The study of geometry soon shows the futility of dishonest thinking. It shows the reward of honest effort.

10. Will power. A well-governed will is essential to usefulness, and the study of geometry makes the student exercise it.

These results are not always obtained, but the aim should be to develop them as fully as possible. It is somewhat of a question as to how they are considered by teachers. Are all but content the incidentals—the mere by-products in the study of the subject, or are they the main object? It is to be feared that they are too often considered incidentals, and that altogether too little attention is given to them. In my estimation they are the chief aim, and the content the incidental, or the occasion for acquiring them. The mere content of most subjects is of little value as compared with the other mental and moral qualities, and the teacher of geometry should see to it that they are obtained from its study.

Not only should these powers be sought for, but they should also be sought for in a general way, and not as related to the subject at hand only. Concentration, for instance, should be insisted upon in connection with geometry, but the teacher should at the same time not limit its value to geometry (it would be well at the very start to impress upon students of geometry the general value of the subject) but carefully point out that it is an ability of great value in everything. So all these powers, if they are insisted upon in connection with every school



subject and taught from this general standpoint, will be applied by the student in connection with everything he undertakes in life.

WILLIAM H. METZLER,  
*Journal of Educational Psychology*, Dec., 1912.

Spiritual culture will manifest itself in a variety of ways in every-day life. A person possessing this spiritual culture will exhibit a keen appreciation of his duties towards his fellow-men. He will be broad in his views and in his tolerance of the shortcomings of others. Necessarily he will be a good citizen because he appreciates his role as a moral unit, with an intellectual and spiritual development which causes him to realize the necessity of those features of human society which are essential for its well being. As such he is an important factor in any community or field of endeavor. His broad training and cultivated power of observation make him a valued associate. His acquired poise and deliberate methods of expression make his advice sought for. Such a man will possess high ideals; and these ideals will be a dominating factor in his life and will be persistently fought for. It will be his aim to do that which is just and he will work for the social and individual good and not be influenced by selfish motives.

Discipline or Control: so interchangeably do we use these terms that they are often regarded as synonymous. In reality, there is a broad difference in the controlled school and the disciplined school; in the controlled individual and the disciplined individual.

If your school remains orderly whenever you may be called from the room, it is a disciplined school; if bedlam reigns the minute your back is turned, it is merely controlled. When young people "run wild" the moment

they are free from parental authority, the trouble is with the lack of discipline in the home, although it may be an orderly home and under splendid control.

The young teacher should determine which is the more valuable; which comes nearer answering

DISCIPLINE	the purpose of the school; which serves
OR CONTROL	the individual better; which is productive of good citizenship.

There is probably no better example of orderliness in the state than is exhibited in the penitentiary; yet the men confined therein have been imprisoned because they have proved unsafe to society; and it is undoubtedly true that a very small percenatge of them have been wilfully criminal. Sudden anger, or weak will in the presence of temptation, will be found to be the real cause of their banishment from good society.

And what about the lesson learned while in prison? It is a generally accepted fact that few men are improved by a long imprisonment in a state penitentiary. A very few who find opportunity and power in the enforced silence of the prison to work out a new scheme of living reenter the world with a new vision, and a new determination which enables them to make another beginning; but a majority of convicts leave the prison as unable to exercise self-mastery as when they entered it, hence no good has been done except to protect society against their depredations.

Too rigid control of weakening to the intellect of the being controlled. He ceases to think for himself. He submits to guidance and loses the power of initiative. His volition is rendered all but useless. He follows the course of least resistance, blindly, and with no feeling of responsibility—he is doing what a higher authority commanded and is satisfied.

Is this what we are training for? Perhaps! Judging from the quietus we place on the investigating mind of

the child, and the persistence with which we frown upon self-directed activity on the part of the child, we are training out the strength inherent in the child's character and prohibiting the growth of such natural strength as he may have inherited. Children like to exercise their power of self-direction.

What are the laws governing discipline in the true sense? Clearly, the law of all life—exercise. A child will never learn discipline so long as his course of action is mapped out for him, and he is under surveillance, continually, lest he depart from that course. Give him a chance to do right of his own accord. Leave the room occasionally—and don't stand outside of the door, eaves-dropping, and thus give an example in treachery. Get out and away, and let them know you are away. Begin with five minutes' absence. After a few such attempts, it will be found that a longer time may be spent with perfect safety to the school.

The greatest defect in the loving training of affectionate parents is their inability to so enough for the child. To make his road smooth and his journey easy is their greatest desire. They are jealous of any lessening of the ties which bound the helpless infant to them; they "spoil" their children by too much attention, by too much service, and by too much guidance. They fear to lose the touch of the clinging hands; they fear they themselves may become useless to their children.

This is the first bitter lesson which wise parents must learn—that of making themselves useless to their children at the earliest possible time; to surround the child with an environment which shall most quickly develop self-control and self-direction. And this, also, is the first lesson which the wise teacher must learn—that the real skill of the teacher is judged by the vanishing point of his necessity. The child is not to be taught to lean on any person or thing outside himself; he is a separate identity, capable of self-government and must be per-

mitted to develop the power. This development is secured only by practice.

Games are valuable in early life because they teach these two things—quick self-direction and self-control. Why not teach the same principles in the sterner duties of the class-room? Discipline, rather than control. Self-direction, rather than blind submission. The dreams of the socialist is that of perfect self-government and self-direction. This dream will never come true so long as one class of men are imbued with the desire to rule and another class are trained to submit to the stronger intellect. The government which is felt least is the best government; the teacher whose rule is least recognized, because of the self-control of his pupils, is the greatest disciplinarian; the parent who soonest becomes unnecessary in the ordering of his child's life is the greatest parent.

## CURRENT EVENTS.

### MEETING OF NATIONAL SUPERINTENDENTS

The Department of Superintendence of the National Educational Association held its annual meeting at Philadelphia, Pa., from February 24 to March 1. There also convened at the same time the National Committee on Agricultural Education, the Department of Normal Schools, the National Council of Education, the National Congress of Mothers and Parent-Teacher Associations, and the National Council of the Teachers of English. In the Department of Superintendence the program was as follows:

February 27.—Topic: Some Experiments in School Systems and their Outcome. Developing a School System—C. S. Meek, Superintendent of Schools, Boise, Idaho. (2) School Credit for Home Industrial Work—L. R. Alderman, State Superintendent of Public Instruction, Salem, Oregon. (3) The Home School, an Experiment in Household Education—R. J. Condon, Superintendent of Schools, Providence, R. I. (4) The Larger Use of the School Plant for School Purposes—J. H. Francis, Superintendent of Schools, Los Angeles, Cal. (5) Compulsory Continuation Schools—E. D. Roberts, Assistant Superintendent of Schools, Cincinnati, Ohio.

Round Tables: A. Superintendents of Larger Cities. Topic: How to Measure the Efficiency of Teachers—Discussed by W. M. Davidson, Superintendent of Schools, Washington, D. C., and Ben Blewett, Superintendent of Schools, St. Louis, Mo. Topic: Differentiation in Courses of Study for Pupils from Twelve to Sixteen Years of Age—Discussed by C. E. Chadsey, Superintendent of Schools, Detroit, Mich., and S. L. Heeter, Superintendent of Schools, Pittsburgh, Pa.

B. The Superintendents of Smaller Cities. Topic: The Most Efficient Service Which Assistant Superintendents and Supervisors Can Render. (1) Their Relation to the Superintendent—Discussed by M. C. Potter, Superintendent of Schools, St. Paul, Minn., and J. J. Keys, Superintendent of Schools, Nashville,

Tenn. (2) Their Relation to Principals and Teachers—Discussed by Fred Hunter, Superintendent of Schools, Lincoln, Neb., and Betty Dutton, Principal, Kentucky Street School, Cleveland, Ohio. (3) Their Selection and Tenure of Office—Discussed by J. M. Gwinn, Superintendent of Schools, New Orleans, La., and M. G. Clark, Superintendent of Schools, Sioux City, Iowa.

C. State and County Superintendents. Topic: I. The Best Form of National Aid to State Systems of Instruction. (1) From the Viewpoint of the National Commissioner—P. P. Claxton, Washington, D. C. (2) From the Viewpoint of the State Commissioner—C. G. Schultz, St. Paul, Minn. (3) From the Viewpoint of the County Superintendent—E. M. Rapp, Reading, Pa. II. The Best Method of Apportioning and Administering State Aid—Discussed by David B. Snedden, Commissioner of Education, Boston, Mass.; E. W. Coultas, County Superintendent of Schools, DeKalb, Ill.

At the General Meeting the addresses were as follows: Greeting and Introduction, by Louise H. Haeseler, President of Philadelphia Teachers' Association; The Mechanical Mind, by John Grier Hibben, President, Princeton University; The Heart of the Educational Problem, by Mary C. C. Bradford, State Superintendent of Public Instruction, Denver, Colo.; The Reaction in College Education, by Alexander Meiklejohn, President, Amherst College, Amherst, Mass.

February 28.—Joint Session with the National Council of Education. Topic: Reports of Committees on Education. (1) Grammatical Terminology—W. G. Hale, University of Chicago, and C. R. Rounds, West Division High School, Milwaukee, Wis. (2) The Teacher and the Cost of Living—Robert C. Brooks, Swarthmore College, Swarthmore, Pa. (3) Economy of Time,—Committee's Report on Progress—H. B. Wilson, Superintendent of Schools, Decatur, Ill.; Some Los Angeles Experiments—J. H. Francis, Superintendent of Schools, Los Angeles, Cal.; A Seven Year Elementary School and Related Economies—Charles H. Judd, Director, School of Education, University of Chicago; Mobility of the Teaching Population in Relation to Economy of Time—L. D. Coffman, University of Illinois, Urbana, Ill.; Economy of Time Through Testing the



Course of Study and Time Allotment—Leonard P. Ayres, Russell Sage Foundation, New York.

In the Department of Normal Schools, on February 27: The Shortcomings of Normal School Graduates—John N. Adey, Superintendent of Schools, Johnstown, Pa.; discussed by J. E. McGilvrey, President, Ohio State Normal School, Kent, Ohio; Cliff W. Stone, Director, Training School, State Normal School, Farmville, Va.; and F. M. Richardson, Superintendent of Schools, Chicago Heights, Ill. Report of Committee on Uniformity of Statistics—H. H. Seeley, President, Iowa State Teachers College, Cedar Falls, Iowa. On February 28: Differentiation of Normal-School Courses—Guy E. Maxwell, President, State Normal School, Winona, Minn.; discussed by D. B. Waldo, President, Western State Normal School, Kalamazoo, Mich.; John L. Alger, Principal, State Normal School, Providence, R. I.; and E. U. Graff, Superintendent of Schools, Omaha, Neb. Preliminary Report of Committee on Normal-School Standards—W. T. Carrington, President, State Normal School, Springfield, Mo.

The National Council of Education held its first session in conjunction with the Department of Superintendence as noted above. In regular session they considered the topic: Improving School Systems by Scientific Management. (1) Underlying Principles—Paul H. Hanus, Professor of Education, Harvard University. (2) Their Application—F. E. Spaulding, Superintendent of Schools, Newton, Mass. (3) Investigation—W. C. Bagley, Director, School of Education, University of Illinois. (4) Determining Relative Values in the Curriculum—A. D. Yocum, University of Pennsylvania.

The National Council of the Teachers of English on March 1, considered the following topics: I: The Efficiency of English Training. (1) The Preparation of Teachers—Franklin T. Baker, Professor of English, Teachers College, Columbia University. (2) Adaptation of the Work to Actual Conditions and Needs—Mae McKittrick, Assistant Principal, East Technical High School, Cleveland, Ohio. (3) The Measure of Results—Charles H. Judd, Director, School of Education, University of Chicago. Topic II: Reform of the High-School Course in Eng-

lish and the Proposed National Syllabus. (1) The Plan of the Joint Committee—James Fleming Hosc, Chairman; discussed by Charles A. Dawson, High School, Syracuse, N. Y.; Sarah A. Simmons, Supervisor of English in High Schools, Washington, D. C.; J. Milnor Dorey, High School, Trenton, N. J.; Edwin Fairley, Jamaica High School, N. Y.; Azubah Latham, Teachers College, New York; Wilson Farrand, Principal, Academy, Newark, N. J.

#### LECTURES BY UNIVERSITY PROFESSORS

On February 10, the Very Reverend E. A. Pace, Ph.D., lectured at the Nazareth Academy, Rochester, N. Y., on "The Papacy and Education;" and on February 12, at D'Youville College, Buffalo, N. Y., on "Multiple Personality." Beginning Monday, February 17, Doctor Pace gave a series of lectures on "Catholic Men of Science," at Carroll Hall, Washington, D. C., under the auspices of the Lenten League. His subjects were as follows: February 17, "Catholic Physicists;" February 24, "Catholic Chemists;" March 3, "Catholic Biologists and Physiologists;" March 10, "The Founders of Medicine;" March 17, "Catholic Astronomers."

Reverend William Turner, D.D., recently delivered a series of lectures on "Contemporary Errors in Philosophy," at the Academy of Music, Brooklyn, N. Y., under the auspices of the Brooklyn Institute of Arts and Sciences. The course was as follows: February 13, "Atheism;" February 20, "Agnosticism;" February 27, "Pantheism;" March 6, "Materialism;" March 13, "Idealism;" March 20, "Pragmatism." Doctor Turner also lectured on Catholic Philosophy at De La Salle Institute, New York City, under the auspices of the Catholic Summer School of America. His subjects were the following: February 14, "Catholic Philosophy and Belief in God;" February 21, "Catholic Philosophy and the Knowableness of God;" February 28, "Catholic Philosophy and the Personality of God;" March 7, "Catholic Philosophy and the Existence of Spirit;" March 14, "Catholic Philosophy and Pragmatism."

## PAINTING FOR GIBBONS' MEMORIAL HALL

The Board of Trustees of the Catholic University of America has accepted the generous offer of Mr. John D. Crimmins, of New York City, to donate to the new Gibbons' Memorial Hall the famous painting of the last moments of Pope Leo XIII by the Marquise de Wentworth. The painting will be placed in the main hall of the building.

## EDITORS OF THE CATHOLIC ENCYCLOPEDIA HONORED

Through His Eminence, Cardinal Farley, Pope Pius X has bestowed upon each of the editors of the Catholic Encyclopedia the medal, "Pro Ecclesia et Pontifice"—a distinction conferred by the Holy See upon Catholics for distinguished service in behalf of the Church and its Head. It was first conferred by Pope Leo XIII in 1888 upon certain Catholics in recognition of their efforts in behalf of his sacerdotal jubilee. The Catholic Encyclopedia is now complete and all English-speaking Catholics will be gratified by this evidence of the pleasure of the Sovereign Pontiff over the monumental achievement of the editors. Those who have merited this distinction are Charles G. Herbermann, Ph.D., LL.D.; the Rt. Rev. Monsignor T. J. Shahan, D.D., the Rev. John J. Wynne, S.J., the Rev. Edward A. Pace, D.D., and Condé B. Pallen, Ph.D., LL.D.

## NOTABLE PRIZE WINNER

Doctor Guiseppe Ferrata, of New Orleans, Professor of musical composition at Newcomb College, Tulane University, has been declared the winner of the first prize in class A for musical composition offered by the St. Louis Art Publication Society. The Society spent \$3,000 in prizes divided in three classes, there being in each class, a first prize of \$500, a second of \$300, and a third of \$200. Dr. Ferrata's prize was the first in class A for Toccata Chromatique for piano.

Six years ago Dr. Ferrata won four prizes offered by the Art Society of Pittsburgh, Pa. He entered under the four different classes and carried off the honors in all four. The Society will not allow him to compete again lest he monopolize all of the

prizes. That exhibition was only open to American composers; the present one was opened to the world. Several years ago Dr. Ferrata won a gold medal for composition at Milan, Italy, for which he was knighted by the King of Italy. He is the composer of several Masses.

#### RECIPIENT OF THE LAETARE MEDAL.

The Laetare Medal, awarded annually by the University of Notre Dame, was this year conferred on Dr. Charles C. Herbermann of New York City, editor-in-chief of the Catholic Encyclopedia. The honor is bestowed on Catholic laymen for distinction "in a meritorious field of beneficent endeavor." The recipient is by profession an educator. He has been associated with the College of the City of New York since 1869 as professor of Latin language and literature, and his writings have been chiefly of an educational nature. He has edited many of the Latin classics, and has been a contributor to the Catholic Quarterly, the Catholic World, and other periodicals. In 1910, Pope Pius X raised him to Knighthood in the Order of St. Gregory, and recently awarded him the medal "Pro Ecclesia et Pontifice," as one of the editors of the Catholic Encyclopedia.

## REVIEWS AND NOTICES.

**A Free Lance**, being short paragraphs and detached pages from an author's note book, by Frederick Rowland Marvin, Boston, Sherman, French and Company, 1912. pp. viii + 196.

The author of this work made a serious mistake in not consigning his waste material to the waste basket instead of combining it into a book. He says of his work "A writer has always on his table, or concealed in one or more of its drawers, literary material that has failed of finding a place in any of his books. As time passes the material increases in quantity; and sometimes, because of occasional revisions, it improves in character and becomes more worthy of preservation. What shall he do with it? He may be moved by some inward impulse to cast it all into the fire. Yet not a few of these pages have cost him labor; and some of them may possess a modicum of interest for the general reader."

The sketches which the author presents are, therefore, deliberate expressions of opinion. They have been gleaned and rewritten and improved by time, but time does not improve all things nor will rewriting a falsehood make it true, nor will any amount of changing the order of the items endow flippant snobbery and bigotry with value sufficient to occupy the time and thought of serious-minded readers. It is almost unbelievable that any man claiming scholarship would, in our day, be guilty of some of the passages in this book, of which the following may serve as a sample. "Women are by nature exceedingly religious. But strange it is that they are so, especially in Christian Europe and America. Everywhere they make much of religion, but, apart from the worship of Mary, the religion of our modern world has made very little of them. Under old pagan faiths women had many and serious disabilities, yet never under such faiths were they actually accursed. No sooner was the Christian religion planted upon our earth than from every bending bough of a rising asceticism hung the evil fruit of contempt for womanhood. Of course this was, though under the name of Christi-

anity, still pagan; for among the Romans a woman was, first of all, the property of her father, and later she was that of her husband; she was man's plaything or his slave, but never his companion and equal. It was asceticism in the early Church, rather than the Church itself, that blighted woman's life. It was a great wrong. It added to the pagan contempt the monk's dread of moral contagion. Of course it was at variance with the teachings of Jesus; it was grafted upon those teachings, and in time it came to be regarded as an actual part of them. Thus was the simple Gospel perverted to the degradation of womanhood. . . . Thus it became a sin for the priest of God to mate with a woman. To see her was evil. There were monks who thought that even the shadow of a daughter of Eve would render them unclean. Celibacy became a rule of the Church. The only amendment a daughter of Eve could make was religious virginity, which, it was believed, introduced her into the family of Mary, the everlasting Virgin Mother. I wonder much that women are so religious. Their religious nature must go very deep to stand the strain of such dishonor and repression. This state of things was of priestly conceiving, and not of Divine appointment. Our Saviour honored womanhood and exalted the marriage relation. His view of sexual life was in all its essential features the reverse of the ideal set up by ecclesiastical authority."

What need have we of further evidence? And yet Mr. Marvin was ordained to the ministry of the Gospel of Truth. It is wondrous strange that a man can be so blind in spite of the light that is leading men of good will throughout the world to discard such fanatical bigotry as this. Foerster, in his chapter on *The Indispensability of the Ascetic Ideal*, says: "Asceticism should be regarded, not as a negation of nature nor as an attempt to extirpate natural forces, but as practice in the art of self-discipline. . . . By the ascetic ideal is meant that view of life which does not simply regard self-conquest as a stage in self-development, but which assigns a definite and essential function in the evolution of humanity to men and women who shall demonstrate, in one sphere or another, the possibility of living a life of continual and com-



plete abnegation . . . not in order to make a more natural life appear contemptible, but with the express purpose of enriching life and preserving it from degeneration by means of heroic examples of spiritual power. Properly to understand the significance of asceticism, it should be remembered that natural life does not flourish unless the spirit retains the upper hand; and since we are surrounded for the most part by striking examples of lives in which the spirit plays anything but a leading part, it is in the highest degree desirable that living and striking examples of men and women who have fully freed themselves from the distractions of the world and the domination of natural desires should be continually before our eyes."

Men like Mr. Marvin offer nothing to aid those who are striving against the demoralization of our time. In the name of Christianity, which they disgrace by their ignorance or by their willful misrepresentations, they attempt to nullify the efforts of those to whom society owes its preservation from the destructive force of man's baser passions. We cannot do better in this connection than to call upon Mr. Foerster once more to speak from the depths of his experience of the social life of our time and its needs. "In the sphere of sex a rapid disintegration of character is already going on. The effect of the increasing laxity in this direction will make itself felt in other directions. A disrespect for definite moral standards in this region will tend to initiate a spirit of license in every other department of social and moral life. It is astounding with what rapidity all moral convictions are to-day breaking down in the minds of vast masses of the people. This would not occur if the deepest foundations of these convictions had not been long undermined. The suggestive force of tradition continues to be operative in an age which has largely abandoned the positive belief lying behind the tradition, and this deceives us as to the real extent of the disintegration. The first vigorous push shows us how far the process of undermining has gone. Without most people being conscious of the fact, one of the main foundation-stones of our traditional moral culture has been the constant presence in our midst of

great personalities illustrating in their own lives the highest possible degree of spiritual freedom, the complete conquest of the spirit over the world and the senses. The presence in society of such spiritually dedicated characters is a source of psychic inspiration for the whole community, and a constant and courageous protest against the smug philistinism of the men of the world," of men such as Mr. Marvin.

Mr. Marvin's prejudices are not confined to the priesthood and to the religious of the Catholic Church, as the following passage shows. "Think of the vulgarity of an ex-president of the United States who could travel from one end of the country to the other, sounding his trumpet with equal vigor and energy in willing and unwilling ears; blowing his own praise in the face of friend and foe. Washington did nothing of the kind, nor did Lincoln. Think of a man storming, as it were, heaven and earth in one wild effort to make himself the nominee of a reluctant party. Could anything be more rude and repulsive than Mr. Roosevelt's self-exploitation, full to the brim and overflowing with an obnoxious personality?"

Mr. Marvin has a deep dislike of vulgarity, at least, so he tells us, "The extreme partisan feeling of most of our secular papers with regard to political questions, methods, and affiliations, is in every way vulgar. Nothing can be more wanting in good sense, fine feeling, and noble purpose than an unconditionally partisan club or newspaper. In a world wherein nothing is lifted above imperfection, and wherein no man is infallible, it becomes all of us to be charitable in our judgment, ( ! ! ) ready to reverse whatever line of conduct we may have adopted, and cautious in the expression of opinion. The slang phrase 'cock-sure,' which means over-confident, expresses in a rude way the intellectual and moral attitude of the vulgar partisan. The crass champion or reformer will denounce whatever man or measure happens to lie in his way. The vulgarity of the exhibition which he makes is a thing of which he never even dreams. He cannot understand how anything can be good that he opposes, or that opposes him." Evidently Mr. Marvin, in ransacking the drawers of his library table, mixed up a personal examination of conscience with

his other notes, otherwise it is hard to account for the splendid self-portrait which he gives us.

THOMAS EDWARD SHIELDS.

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**The Practical Catechist**, from the German of Rev. James Nist, Parish Priest of Birkenhoerdt, with an Introduction by Rev. James Linden, S. J., Edited by Rev. Ferreol Girardey, C. SS. R., St. Louis, B. Herder, 1913. pp. xi + 556. \$1.75 net.

The translator has rendered a valuable service to English-speaking Catholics in placing this work within the reach of those to whom the work of instructing our children in religion is entrusted. Father Linden's recommendation should be sufficient to secure for this valuable work a wide circulation.

"The Germans during the last two centuries turned their attention in a special manner to the vast field of instruction and education; but in no branch was there more earnest work done than in Catechetics. In numerous catechetical periodicals and associations, and in a series of catechetical courses men of the greatest talent have devoted all their learning and ability to discuss and test the various methods, and to establish the most fruitful process of teaching catechism. The movement has not yet met with perfect success; although the views of the weightiest authors now approach unanimity and a number of principles have been adopted as practically reliable, nevertheless it is not an easy matter to reduce them to practice. Of the many who have attempted to do so, only a few have met with satisfactory results. Lacking a thorough understanding of said principles, nearly all have applied them without sufficient care; among these are some who have the reputation of being masters in catechetics. The Rev. James Nist, parish priest of Birkenhoerdt (Palatinate), easily surpasses all his predecessors, and may be considered by far the best in catechetics, for he has satisfactorily fulfilled his task. He has, indeed, mastered the true catechetical method, without allowing it to master him. His catechetical works, therefore, deserve to be recommended as models. Even the older

and more experienced catechists can find much to learn therein, and especially the rare art of becoming little with the little, of accomodating oneself to their mind, heart and will. Wherefore, most willingly complying with the request of the publisher, I have written this brief Introductory to the English translation of his model work. I recommend especially a thorough study of his treatment of the Sixth Commandment, of the Holy Sacrifice of the Mass, and of the Sacrament of Penance (for the first confession)."

Father Nist aims at preparing the children's minds for the reception of the truth which he is about to impart to them. He presupposes the Bible as a background and if Bible History has not been previously taught to the children, it must be used by the catechist in preparing the children's minds to grasp the truth of the catechetical lesson. The children are made to understand the scope and meaning of the truths as far as their limited capacity will permit before they are required to memorize the exact formulations presented in the catechism. Teachers who are familiar with the method employed in the Catholic Education Series of Books on Religion will notice the similarity of method and the sameness of underlying principle.

THOMAS EDWARD SHIELDS.

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**The Teacher and The School**, Chauncey P. Colgrove, New York, Charles Scribner's Sons, 1912, pp. xxi + 406.

Dr. Colgrove, Head of the Department of Education in Iowa State Teachers College, in this volume has touched upon many topics of vital importance in the educational field. He has aimed to present the teacher in his fivefold relation to the school, in order that our teachers may realize, to some extent, their true place in the educative process. "The book ought to be," as H. H. Seerley says in the introduction to the young teacher, "a message to the worried and tired teacher a means of obtaining rest and relief, and to the experienced and enthusiastic teacher it will be a constant reminder to keep near to the children."

The volume is neat in arrangement and readable. Its subject-matter is presented from a proper angle and developed, for the most part, with correct proportion. The bibliographical references and suggested readings and the topical index increase the value of the book for the teacher in service as well as for the teacher in training.

In the first section of his book the author has shown himself at his best. Here we see the teacher of wide experience and practical insight. His life's work as moulder and director of youth forces him to dilate with all possible warmth on the necessity of having trained teachers.

Sections IV and V, wherein the teacher is viewed in his relation to the school as trainer and manager, touches upon what is as yet a not fully developed aspect of pedagogy; the proper use of the natural capabilities and inherent forces of the child as factors in the process of realizing the true end of education. The value of the book would have been greater if more space had been devoted to these phases of the teacher's mission, even at the expense of the topics treated in sections II and III. The ill effects resulting from lack of organization and improper methods of instruction no doubt impelled the author to treat at length these two topics. We would have preferred to see, however, a more detailed treatment of and greater attention given to the all important phases of habit formation and moral education.

LEO L. McVAY.

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**The Leprechaun**, by James T. Gallagher, Boston, Sherman, French & Company, 1912, pp. xii + 61. \$1.00.

All lovers of Ireland will rejoice in this charming tale. The verse is easy and escapes attention while the imagination revels in the succession of pictures evoked. The banshee and the fairy become very real beings under Dr. Gallagher's pen. The glow of Irish patriotism is vivid and will recommend the book to the son of Erin wherever he may dwell.

**The Holy Bible**, translated from the Latin Vulgate, diligently compared with the Hebrew, Greek and other editions



in diverse languages. The Old Testament was first published by the English College Douai, A. D. 1609, and the New Testament was first published by the English College at Rheims, A. D. 1582. This edition contains annotations, references, an historical and chronological index, many maps and illustrations. Published with the imprimatur and approbation of his Eminence John Cardinal Farley, Archbishop of New York. New York, The C. Wilderman Company, 1912. pp. 1066 + 326. Cloth \$1. Silk-sewed, leather, India paper, \$6.50 net. Postage 25 cents. Thumb index, 50 cents extra.

This edition of the Bible will commend itself to Catholic readers because of its low price, its convenient size, its clear type, and its many fine illustrations and maps. The abundant notes will also prove serviceable.

**The Temples of the Eternal** or the symbolism of churches. The mystic meaning of the House of God and the wonderful lessons written in the God-given plans, divisions, decorations, and rites of the Tabernacle, Temple, and Church Buildings, by Rev. Jas. L. Meagher, New York, Christian Press Association, 1913. pp. 513. \$1 net. Postage 10 cents.

The book is divided into twenty-one chapters, the headings of which give sufficient indication of the scope of the work: 1, The Foreword, 2, The Crucifixion, 3, An Outline of the Meaning of the Church Building, 4, The Tabernacle, or the First Church and its Mystic Meanings, 5, The Symbolic Meanings of the Church Foundations, 6, The Prophetic Meanings of the Tabernacle Coverings, 7, The Mystic Meanings of the Corner Stone, and the Foundations of the Church, 8, The Prophetic Meanings of the Tabernacle Furnishings, 9, The Lessons of the Church Decorations, 10, The History and the Mystic Meanings of the Cherubim, 11, The Prophetic Meanings of the Altar in the Old Testament, 12, The Mystic Meanings of the Altar in the Church, 13, The Meanings of the Statues, Paintings, and Emblems in the Church, 14, The Prophetic Meanings of the Great Gold Candlestick, 15, The Mystic Meanings of the Easter Candle, 16, The Origin of the Bread, Wine, Water and Credence Table, 17, The Holy Water in the Church, 18, The Baptismal Waters and Baptism, 19, The Prophetic



Meanings of the Temple at the Time of Christ, 20, The Lessons of the Church Bells, 21, The Mystic Meanings of the Consecration of a Church.

**The Classical Psychologists.** Selections Illustrating Psychology from Anaxagoras to Wundt. Compiled by Benjamin Rand, Boston, Houghton Mifflin Company, 1912. pp. xxi + 734.

This volume is in a measure a history of psychology based upon extracts from original sources and upon translations of the authors themselves. The work is intended "as a text-book of reading accompanying courses of lectures in general psychology." An interesting series of texts containing fundamental theories of the classical psychologists is presented. Thirteen of the authors appear in this work in selections translated for the first time into English. The book will recommend itself to students of psychology, particularly where good working libraries are not available. It would, of course, be better for the student to consult each author and hunt out the readings assigned by the Professor, but in many cases this is not practicable and it is much better that the students should make the acquaintance of typical authors through selections such as are here presented than to trust wholly to the text-book and to such descriptions and quotations as may be given by the Professor.

THOMAS EDWARD SHIELDS.

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**Medical Inspection of Schools,** by Luther Halsey Gulick, M. D., and Leonard P. Ayres, Ph. D., New York, Survey Associates, Inc., 1913. pp. xx + 224.

This work constitutes a valuable addition to those previously published by the Russell Sage Foundation. It is a revised edition of the work first published in 1908 and twice reprinted in 1909. The authors have brought together a wealth of information on their subject. The presentation is orderly, the facts are presented in forty-five carefully constructed tables. The forms used in connection with the work of medical inspection in various parts of the country are given. The

following chapters give the scope of the work: The Argument for Medical Inspection, History and Present Status, Inspection for the Detection of Contagious Diseases, Physical Examinations, The School Nurse, Making Medical Inspection Effective, Results, Per Capita Cost and Salaries, Dental Inspection, Controlling Authorities in American Municipalities, Physical Defects and School Progress, Legal Provisions. To this there are added two appendices: 1, Suggestions to Teachers and School Physicians Regarding Medical Inspection; 2, Annual Report for 1910 of the Chief Medical Officer of the British Board of Education. The Bibliography and the Index will be appreciated by students.

The purpose of medical inspection in our schools is well stated in the opening paragraph of Chapter I. "Medical inspection is an extension of the activities of the school in which the educator and the physician join hands to insure for each child such conditions of health and vitality as will best enable him to take full advantage of the free education offered by the State. Its object is to better health conditions among school children, safeguard them from disease, and render them healthier, happier and more vigorous. It is founded upon a recognition of the intimate relationship between the physical and mental conditions of the children, and the consequent dependence of education on health conditions."

The various stages of our school policy are closely linked together. Free schools for the children of all the people were naturally followed by compulsory education laws. If the well being of the democracy depends upon the education of all the people, it is not sufficient that the State should provide free schools; it is its duty to see to it that all the children are educated. Indeed, compulsory education laws are more logical than free schools. With the growth of our cities and the massing of our populations in manufacturing centres, many difficulties naturally arose in connection with enforced school attendance, such as the spread of contagious diseases, and the inability of many children to make normal progress in their studies owing to various physical defects. Medical inspection is accordingly rendered necessary.

The objection to medical inspection is dealt with briefly and forcibly. "The objection that the State has no right to permit or require medical inspection of the children in the schools will not bear close scrutiny or logical analysis. The authority which has the right to compel attendance at school has the added duty of insisting that no harm shall come to those who go there. The Massachusetts law, with its mandatory "shall," is certainly preferable to the Connecticut law, with its permissive "may." The exercise of the power to enforce school attendance is dangerous if it is not accompanied by the appreciation of the duty of seeing that the assembling of pupils brings to the individual no physical detriment. When the subject is considered both from the standpoint of the individual and from that of the State, the wonder is, not that medical inspection is now being practiced, but rather that it was not begun long ago. Nor is the State, in assuming the medical oversight of the pupils in the public schools, trespassing upon the domain of private rights and initiative. Under medical inspection what is done for the parent is to tell him of the needs of his child, of which he might otherwise have been in ignorance. It leaves to the parent the duty of meeting those needs. It leaves him with a larger responsibility than before. Whatever view be taken of the right of the State to enforce measures for the correction of defects discovered, the arguments for and against do not enter into the present discussion. It is difficult to find a logical basis for the argument that the State has not the right to inform the parents of defects present in the child, and to advise as to remedial measures which should be taken to remove them."

Not the least interesting feature of the present work is the brief but clear survey which it presents of the history and present status of the movement for medical inspection in the schools throughout the civilized world. Some beginnings were made in France as early as 1833, but "it was not until 1879 that genuine medical inspection in the modern sense of the term was begun in France. . . . At the present time the work is carried on entirely by a force of 210 school physicians who are selected on the basis of competitive examinations."

The work was begun in Germany in 1867, but it was not until 1889 that systematic work was taken up. At present it is very widespread. In England the work was taken up in 1907 and 1908, and progressed rapidly. "Brussels is credited with having established the first system of medical inspection in the modern sense of the term in 1874, when school physicians were appointed and charged with the duty of inspecting every school three times a month. The system was remarkably successful from its inception, was copied in other cities of Belgium and served as a model for systems in Switzerland. Some of the earliest work of school dentists and oculists was done in Belgium." Our readers will be glad to note that Belgium, an overwhelmingly Catholic country, was the leader in this good work. However much individuals may be opposed to the State taking over the duties of the parents in providing for their children, free education, free medicine, or free anything else, on the ground that such action weakens the home, it cannot be said that Catholics fail to recognize the advantages that may accrue to the people and to the State from organized effort to improve the conditions of child-life.

In Norway the movement began in 1885. The movement was begun in Sweden as far back as 1868. Some of the towns of Denmark introduced medical inspection of schools in 1896. "Austria was the first country to enact effective legislation providing for medical inspection of the elementary schools, by a ministerial decree of 1873." The work was begun in the Argentine Republic in 1888.

The movement was late in making a beginning in the United States. It began in Boston in 1894. In 1904 it had spread to thirty-seven cities, but from that time to the present it has spread rapidly. In 1910, four hundred cities in the United States had systems of medical inspection.

THOMAS EDWARD SHIELDS.

**Eighteenth Annual Report of the Superintendent of Parish Schools  
of the Archdiocese of Philadelphia, for the year ending June  
30, 1912.**

In the Catholic school system of the Archdiocese of Philadelphia there were at the close of the school year of 1911-12, 146 schools, 68,041 pupils, and 1,277 teachers, an increase in every respect over the previous year. Judging from the report of the Reverend Superintendent there are at present the most encouraging signs of greater growth in the future.

The feature of this report is a paper on the Catholic Boys' High School of Philadelphia by its President, the Reverend H. T. Henry, which is a record in statistics of what that institution has accomplished in the twenty-two years of its existence. The paper is not an array of arid facts but an interesting history of the school, and a justification of the plan it has followed from its foundation to the present time. Our Catholic educators who are discussing the high-school question will find it a very readable exposition of a plan that has proved its worth. The division of its courses into the General, Commercial, and Manual Training, which was at one time severely criticised, is shown to have been a decided help rather than a hindrance in endeavoring to realize the purpose for which the school was instituted, viz., to fit young men for the ordinary callings of life. The record that has been kept of the graduates shows that in twenty-two years, 794 have completed the course and these have entered in generous numbers the clerical, legal, medical professions or are now preparing for them; they have been most successful in competitive examinations for scholarships, and in the usual tests by which high-school students are judged. A significant testimony to the practical nature of the courses offered is seen "in the recent action of the Philadelphia Board of Education which adopted in April, 1912, the suggestion of Dr. Brumbaugh, the superintendent of public education in Philadelphia, that all the public high schools for boys should have three courses, namely, academic, commercial, manual training. The Catholic High School has the credit of having initiated such an arrangement of courses eight years ago. From the very beginning of its existence it had, indeed, in-

cluded in its schedule of studies the branches relating to these courses, although it was only gradually that these branches were sufficiently developed and specialized to permit the establishment of the three separate courses now, and for the past eight years, in force."

The splendid record of this institution is a convincing argument for the Catholic high school and will be found instructive to pastors and teachers interested in the establishment or management of such schools. Father Henry's paper is well chosen for the present report for it presages what may be expected of the new Catholic high school for girls auspiciously opened in Philadelphia last September.

PATRICK J. MCCORMICK.